Ο ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡΗΤΗΣ

THE ORTHODOX OBSERVER

ΠΕΡΙΕΧΟΜΕΝΑ

	Σελὶς
ΕΠΙΣΤΟΛΑΙ ΠΡΟΣ ΤΟΝ «ΟΡΘΟΔΟΞΟΝ ΠΑΡΑΤΗΡΗΤΗΝ»	211
ΤΟ ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ — Σεβ. Ἀρχιεπισκόπου κ. Μιχαὴλ	212
ΤΟ ΠΑΤΡΙΑΡΧΕΙΟΝ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ (Ἱστορικαὶ πληροφορίαι ἐπ' εὐκαιρίᾳ τῆς ἐνάρξεως τοῦ Πατριαρχικοῦ Ἐράνου)	213
ΤΑ ΟΙΚΟΝΟΜΙΚΑ ΤΩΝ ΚΟΙΝΟΤΗΤΩΝ — Ι — Ὑπὸ Ἠλία Κούτση	215
Η ΠΑΙΔΙΚΗ ΕΓΚΛΗΜΑΤΙΚΟΤΗΣ — Ι — Ὑπὸ τοῦ Αἰδεσ. Κωνστ. Μπεμπῆ	216
THE AIMS OF OUR SUNDAY SCHOOL . . . By X. Diamond	217
HOLY COMMUNION (Poem) . . . . . By Martha Vrakas	218
THE POWER OF THE CROSS . . By Rev. Joseph G. Vasiliou	219
THE RELIGIOUS CALENDAR	220
ΣΚΕΨΕΙΣ ΚΑΙ ΠΑΡΑΤΗΡΗΣΕΙΣ (Ὁ Πατριαρχικὸς Ἔρανος — Τὸ Παγκόσμιον Συμβούλιον Ἐκκλησιῶν — Ἡ Νεοελληνικὴ εἰς τὰ Πανεπιστήμια)	221
ORGANISTS IN OUR CHURCH . . . By Xenia Anton Desby	222
REBECCA, LADY OF HOSPITALITY AND MOTHER OF A GREAT NATION . . . . . By Presvytera Efrosine Vasiliou	223
ΕΙΔΗΣΕΙΣ ΟΡΘΟΔΟΞΟΥ ΠΑΡΑΤΗΡΗΤΟΥ (Οἰκουμενικὸν Πατριαρχεῖον — Ἱερὰ Ἀρχιεπισκοπὴ — Δευτέρα Ἐπισκοπικὴ Περιφέρεια — Θεολογικὴ Σχολὴ — Κοινοτικὰ)	225
ΤΟ ΕΛΛΗΝΙΚΟ ΧΡΙΣΤΙΑΝΙΚΟ ΒΙΒΛΙΟ — Ὑπὸ Αἰδεσ. Δ. Κωνσταντέλου	228
BOOKS AND YOU	229

SEPTEMBER 14

"How strangely wonderful that the Cross which bore the High One as a cluster of grapes full of life, appeareth today elevated from the earth, through which we were all drawn to God, and death was swallowed unto the end. O what a pure Tree through which we have received the non-mortifying food of Eden, glorifying Christ."

Prosomion—Orthodox Prayer Book

ΠΡΟΝΟΙΑ ΤΗΣ ΕΛΛΗΝΙΚΗΣ ΑΡΧΙΕΠΙΣΚΟΠΗΣ ΑΜΕΡΙΚΗΣ

ΕΤΟΣ ΚΑ'. ΣΕΠΤΕΜΒΡΙΟΣ—SEPTEMBER, 1955 ΑΡΙΘΜΟΣ 426

ΚΑΜΕΤΕ ΤΟ ΟΝΕΙΡΟΝ ΣΑΣ ΠΡΑΓΜΑΤΙΚΟΤΗΤΑ

ΕΠΙΣΚΕΦΘΗΤΕ ΤΗΝ

ΕΛΛΑΔΑ

ΜΕ ΤΟ T. S. S.

ΟΛΥΜΠΙΑ

Τὸ νεώτατον καὶ ταχύτατον πλοῖον εἰς τὴν γραμμὴν Πειραιῶς... Τὸ πλοῖον «ΟΛΥΜΠΙΑ» εἶναι τὸ πρῶτον μέγα ὑπερωκεάνειον ποὺ ἐσχεδιάσθη ὑπὸ Ἑλλήνων δι' Ἕλληνας, ἀληθὲς ἀριστούργημα ναυπηγικῆς τέχνης.

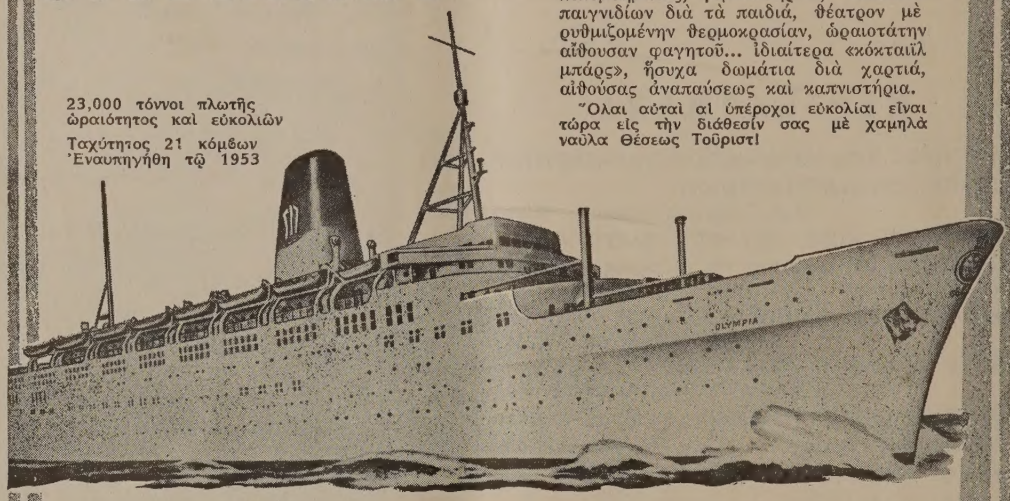
Ἀπολαύσατε τὰς 24 ὡραιότατα διακεκοσμημένας αἰθούσας, 16 τῶν ὁποίων ἔχουν διατεθῆ διὰ τοὺς ἐπιβάτας Θέσεως Τοὺριστ... μὲ δεξαμενὰς κολυμβήματος, γυμναστήριον, αἴθουσαν παιγνιδίων διὰ τὰ παιδιά, θέατρον μὲ ρυθμιζομένην θερμοκρασίαν, ὡραιοτάτην αἴθουσαν φαγητοῦ... ἰδιαίτερα «κόκταιϊλ μπάρς», ἥσυχα δωμάτια διὰ χαρτιά, αἰθούσας ἀναπαύσεως καὶ καπνιστήρια.

Ὅλαι αὐταὶ αἱ ὑπέροχοι εὐκολίαι εἶναι τώρα εἰς τὴν διάθεσίν σας μὲ χαμηλὰ ναῦλα Θέσεως Τοὺριστ!

23,000 τόννοι πλωτῆς ὡραιότητος καὶ εὐκολιῶν

Ταχύτητος 21 κόμβων

Ἐναυπηγήθη τῷ 1953



ΤΑΚΤΙΚΑΙ ΑΝΑΧΩΡΗΣΕΙΣ ΕΚ ΝΕΑΣ ΥΟΡΚΗΣ ΔΙΑ ΠΕΙΡΑΙΑ

Σεπτεμβρίου	9
Ὀκτωβρίου	7
Νοεμβρίου	4

Σχεδὸν αἱ μισὲς καμπίνες θέσεως τοὺριστ ἔχουν μόνον δύο κλίνας, μὲ ἰδιαίτερο shower καὶ toilet. Ὅλαι αἱ ἄλλαι ἔχουν ζεστὸ καὶ κρύο νερό, ἱματιοφυλάκια καὶ πλεῖστας ἄλλας εὐκολίας.

Τὸ «ΟΛΥΜΠΙΑ» εἶναι πλοῖον ἰδικόν σας... Ἑλληνικὸν εἰς ἀτμόσφαιραν καὶ ὑπηρεσίαν, μὲ θαυμασίαν Ἑλληνικὴν μαγειρικὴν καὶ κρασιά... Τίθεται εἰς τὴν διάθεσίν σας εἰς ἀναγνώρισιν τῆς μακρᾶς ὑποστηρίξεώς σας, διὰ τὴν ὁποίαν εἴμεθα ὑπερήφανοι.

Γράψατε νὰ σᾶς στείλωμεν τὸ εἰκονογραφημένον φυλλάδιον τοῦ πλοίου... καὶ ἔπειτα ταξειδεύσατε εἰς τὴν Ἑλλάδα τὴν προσεχῆ ἄνοιξιν μὲ τὴν ναυαρχίδα τῆς GREEK LINE.

Ἴδετε τὸν Ταξιδιωτικόν σας Πράκτορα ἢ τὴν

Δύο Ἀπαστράπτουσαι Δεξαμεναὶ Κολυμβήματος

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General Steam Navigation Co. Ltd. of Greece
8-10 Bridge Street, New York 4, N. Y.
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ΕΠΙΣΤΟΛΑΙ ΠΡΟΣ ΤΟΝ ΟΡΘΟΔΟΞΟΝ ΠΑΡΑΤΗΡΗΤΗΝ

Ὁ Παρατηρητὴς φιλοξενεῖ εἰς τὴν στήλην αὐτὴν τὰς γνώμας καὶ ἀπόψεις τῶν ἀναγνωστῶν του ἐπὶ τῆς δημοσιευομένης ὕλης ἢ ἐπὶ τῶν προβλημάτων, τὰ ὁποῖα πρέπει νὰ τύχουν τῆς προσοχῆς του. Ἡ δημιουργικὴ κριτικὴ εἶναι ἰδιαιτέρως ἐπιθυμητὴ καὶ εἴμεθα βέβαιοι ὅτι θὰ βοηθήσῃ τὸ Περιοδικὸν νὰ ἀποβῇ τὸ καλύτερον μέσον ἐπικοινωνίας τῆς Ἱερᾶς Ἀρχιεπισκοπῆς μετὰ τοῦ ἀνὰ τὴν μεγάλην ταύτην χώραν Ὀρθοδόξου Πληρώματος.

Translations of Greek and English Articles

Dear Sir:

As a subscriber and ardent devotee of the *Orthodox Observer,* I could not help but remark, after reading the June issue, that, "You've done it again." Unfortunately, I must cast my lot with that ever-increasing segment of our faith whose knowledge of the Greek language is either fragmentary or nonexistant. A glaring fault but, to be sure, a real one.

I am aware of the almost herculean task which confronts the editor of such a publication in attempting to satisfy two large groups. In this particular instance, these groups comprise those whose knowledge of Greek is better than their understanding of English and vice versa. I am also aware that the cost of publishing translations of Greek and English articles, besides being laborious, is economically prohibitive. Yet, I feel that, in certain instances, such translations can and should be offered for the betterment of all concerned. In particular, I refer to those articles written by His Eminence Michael.

In the June issue, as in other previous issues, articles by His Eminence are printed in Greek and are thus, in effect, denied those readers who are unable to read or fully understand written Greek. As the spiritual leader of all Greek Orthodox Christians in America, his messages are of the utmost importance and should be available to all concerned. If such translations are feasible, I am sure that others will join me in welcoming translations of Archbishop Michael's articles in future issues of the *Observer.*

In closing, please permit me to offer my congratulations for the fine work performed by you and your staff in presenting such a noteworthy publication to Orthodox Christians in America.

Respectfully yours,

C. Harry Constandy
Pittsburgh, Pa.

• *In a report recently submitted to the president and the members of the National Council of G.O.Y.A., in which a closer cooperation of the "Orthodox Observer" and this organization is being sought, the language question of our publication at present and for the future is explained as follows:*

"As it is today, the 'Orthodox Observer' offers one half of its material in Greek and the other half in English. Pages of particular interest to the youth, as the 'Books,' the 'Religious Calendar,' the 'Question Box' and 'Sacred Music' are offered regularly in English. Our page 'Talks With Sunday School Teachers' is being planned to appear in English more often than usually and, if possible, entirely in English. With the prospect of an increased circulation in the future, the editor is contemplating the possibility of publishing the 'Editorials' and the news of the column 'Orthodoxos Paratereti's' in both Greek and English. These plans will come into effect as soon as the circulation of the 'Orthodox Observer' exceeds the number of ten thousand subscribers. For then only will our religious publication have the financial means to realize its progressive plans."—EDITOR

Συγχαρητήρια

. . . Ὁ «Ὀρθόδοξος Παρατηρητὴς» εἶναι τὸ πλέον ἐνδιαφέρον περιοδικόν, τὸ ὁποῖον ἔχει ἐκτυπωθῆ εἰς Ἑλληνικὴν καὶ Ἀγγλικὴν γλῶσσαν κατὰ τὸ πεντηκονταετὲς διάστημα τῆς ἐν Ἀμερικῇ Ἐκκλησίας. Δεχθῆτε τὰ ἐγκάρδια συγχαρητήριά μου διὰ τὴν θαυμασίαν πρόοδον.

Τάκης Ι. Ὀρφανόπουλος
Chicago, Ill.

. . . Τὸ περιοδικὸν εἶναι θαυμάσιον καὶ πολὺ διδακτικόν, ἀλλὰ τὸ μετατρέψατε εἰς τὴν Ἀγγλικήν. Ὁ «Παρατηρητὴς» εἶναι Ἑλληνικὸν περιοδικόν.

Gus Xidaris
Nassau, Bahamas

Ὁ «Ὀρθόδοξος Παρατηρητὴς» εἶναι ὁ ἀχώριστος σύντροφός μου. Ποθῶ νὰ τὸν ἔχω τακτικά. Περιοδικὰ μὲ τοιούτου εἴδους περιεχόμενα δίδουν περισσότερα μάτια εἰς τὴν ψυχήν. Εἶσθε ἄξιος συγχαρητηρίων.

Οἰκον. Τιμόθεος Ζαγοριανὸς
Clarksburgh, W. Va.

OBSERVER

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EDITOR:
EMM. HATZIEMMANUEL

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ΤΟ ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ

Ὑπὸ τοῦ Σεβ. Ἀρχιεπισκόπου Κου ΜΙΧΑΗΛ

ΟΛΟΚΛΗΡΟΣ ἡ Ὁμογένεια τὸ ἔχει εἰς τὰς σκέψεις της ἐφέτος περισσότερον ἀπὸ κάθε ἄλλην φοράν. Καὶ δι' αὐτὸ ἐφέτος θὰ τὸ ἐπισκεφθοῦν πολὺ περισσότεροι ὁμογενεῖς. Ποῖος δὲ εἶναι ὁ λόγος τοῦ ἐφετεινοῦ ἐξαιρετικοῦ ἐνδιαφέροντος τῆς ἀγαπητῆς Ὁμογενείας περὶ τοῦ Πατριαρχείου; Διότι ἐφέτος θὰ καταβληθῇ εἰδικὴ ἐξαιρετικὴ προσπάθεια διὰ τὴν ἀνοικοδόμησιν τῶν κτιρίων του, ποὺ ἀπετεφρώθησαν πρό τινων ἐτῶν.

Ἡ Δωδεκάτη Κληρικολαϊκὴ τοῦ παρελθόντος Ὀκτωβρίου ἔδωκε τὸ σύνθημα. Ἀπεφάσισε, μὲ ὁμοφωνίαν ἀπόλυτον καὶ γενικήν, νὰ διενεργηθῇ ἔρανος μεταξὺ τῶν εὐλογημένων κοινοτήτων μας, διὰ τὴν συλλογὴν τοῦ ποσοῦ τῶν δύο ἑκατομμυρίων δολλαρίων πρὸς τὸν σκοπὸν τοῦτον τὸν ἅγιον καὶ ἐθνικοθρησκευτικόν, μεγαλωστὶ μέγαν καὶ μοναδικόν.

Ἀπὸ τοῦ παρελθόντος δὲ περίπου Ἰανουαρίου ἡ εἰδικὴ ὑπηρεσία, ποὺ συνεστήθη εἰς τὴν Ἀρχιεπισκοπὴν ἀπὸ τὴν ἐπὶ τοῦ ἐράνου παναμερικανικὴν ἐπιτροπήν, ἐργάζεται προετοιμάζουσα τὸ ἔδαφος καὶ δημιουργοῦσα τὸ κατάλληλον κλῖμα καὶ τοὺς ὅρους τοὺς ἀπαραιτήτους καὶ τὰς ἀναγκαίας συνθήκας, ποὺ πρέπει νὰ ὑπάρξουν διὰ νὰ ἔχῃ ἐπιτυχίαν ἡ μεγάλη αὕτη ἐξόρμησις, ποὺ χωρὶς ὑπερβολὴν ἀποτελεῖ ἀληθινὴν σταυροφορίαν. Διότι ὑπάρχει πάντοτε ἀνάγκη ἐπιβεβλημένη σχετικῆς προεργασίας δι' ἐγχειρήματα τόσον μεγάλα καὶ τόσον ἱερά. Εἶχε δὲ ἡ προεργασία αὕτη μέχρι τοῦδε τὰ ἀγαθὰ ἀποτελέσματά της. Ἐκτὸς τῶν τεχνικοτήτων τῶν ἀπαραιτήτων, μὲ τὰς ὁποίας ἀσχολεῖται ἡ σχετικὴ ὑπηρεσία, τὸ κοινὸν εὐρύτατα ἤδη ἐπληροφορήθη περὶ τοῦ ἐράνου καὶ τῆς ἀνάγκης, ὅπως οὗτος ὄχι μόνον γίνῃ, ἀλλὰ καὶ ἐπιτύχῃ πλήρως. Οἱ διορισμοὶ ἀφ' ἑτέρου τῶν κατὰ κοινότητας τοπικῶν ἐπιτροπῶν ἀπεστάλησαν εἰς τοὺς ὁμογενεῖς, ἀμφοτέρων τῶν φύλων, ποὺ ἐδέχθησαν νὰ μετάσχουν τῆς διεξαγωγῆς τοῦ ἱεροῦ τούτου ἐράνου. Καὶ ὁσονούπω ἀνακοινοῦνται τὰ ποσά, ποὺ καθωρίσθησαν ὑπὸ τῆς Κεντρικῆς Παναμερικανικῆς Ἐπιτροπῆς, καὶ ἀναλογοῦν εἰς ἑκάστην κοινότητα, ὡς εἰσφορά της εἰς τὸν πατριαρχικὸν ἔρανον.

Ἔχομεν ὑπ' ὄψιν τὰς ἀπαντήσεις τῶν κοινοτικῶν μας παραγόντων, ποὺ συνώδευσαν τὰς ὑποδείξεις των περὶ τῶν προσώπων, ποὺ θὰ ἀποτελέσουν εἰς ἑκάστην κοινότητα τὴν τοπικὴν ἐπιτροπὴν τοῦ ἐράνου. Δυνάμεθα δέ, ἐξ αὐτῶν ὁρμώμενοι, νὰ εἴπωμεν, χωρὶς κανένα φόβον διαψεύσεως, ὅτι 95% τοὐλάχιστον τῶν κοινοτήτων μας ἐξεδήλωσαν τὴν προθυμίαν των ὅπως συνεισφέρουν εἰς τὸν ἔρανον. Ἂν ὑπῆρξαν μερικοὶ κατ' ἀρχὰς διστακτικοί, τοῦτο ὠφείλετο εἰς τὸ ὅτι ἐνομίζετο παρὰ πολλῶν, ὅτι ἀρχομένου τοῦ παρόντος σωτηρίου ἔτους ὁ ἔρανος θὰ ἐπραγματοποιεῖτο. Ὅταν ὅμως ἐγένετο γνωστὸν ὅτι ἡ ἐξόρμησις θὰ λάβῃ χώραν κατὰ τοὺς τέσσαρας τελευταίους μῆνας, καὶ τῶν ἐλαχίστων ἐξαιρέσεων αἱ ἀπρόθυμοι διαθέσεις μετεστράφησαν. Σήμερον δέ, ἄνευ ὑπερβολῆς οὐδεμιᾶς, τὸ ὡς ἄνω σημειωθὲν ἱκανοποιητικώτατον ποσοστὸν ἐπιθυμεῖ ὅπως τὰ ὀνόματα τῶν κοινοτήτων αὐτῶν μὴ λείψουν ἀπὸ τὸν τιμητικὸν πίνακα τῶν εἰσφορέων ὑπὲρ τῆς ἱερᾶς αὐτῆς ὑποθέσεως.

Σταυροφορίαν ἐχαρακτηρίσαμεν τὸν ἔρανον αὐτόν. Καὶ εἶναι τοιαύτη. Διότι πρόκειται περὶ τοῦ κέντρου τῆς Ὀρθοδοξίας ὁλοκλήρου καὶ τῆς ἀνωτάτης ἐκκλησιαστικῆς Ἀρχῆς ἡμῶν τῶν Ἑλληνορθοδόξων τῆς Ἀμερικῆς. Πρέπει τὸ Κέντρον τῆς Ὀρθοδοξίας νὰ ἔχῃ λαμπρότητα καὶ ἐπιβολὴν ἀνάλογον μὲ τὸ ἱστορικόν της παρελθόν. Δὲν εἶναι καθόλου περιττοὶ οἱ ἐξωτερικοὶ συμβολισμοί. Τοὐναντίον μάλιστα εἶναι ἀπαραίτητοι. Εἶναι ἀναγκαιότατοι. Ὅσον δὲ περισσότερον ἁγία καὶ προσφιλὴς εἶναι ἡ ἰδέα καὶ τὸ περιεχόμενον τῶν συμβολισμῶν, τόσον μεγαλοπρεπέστεροι καὶ ἐπιβλητικώτεροι ὀφείλουν νὰ εἶναι καὶ οἱ συμβολισμοί. Μὴ λησμονῶμεν δέ, ἐν πάσῃ περιπτώσει, πῶς συμπεριφερόμεθα ἡμεῖς οἱ ἀτελεῖς καὶ πεπερασμένοι, ἁμαρτωλοὶ δὲ καὶ κατάκριτοι, πρὸς ὅμοιόν μας ρακενδύτην ζῶντα εἰς ἐνδιαίτημα πενιχρὸν καὶ ἄσημον.

Τὸ Κέντρον τῆς Ὀρθοδοξίας μὲ τὴν ἐξωτερικὴν ἐμφάνισίν του συμβολίζει τὴν αἰωνόβιόν του ἱστορίαν. Πρέπει δὲ ὁ ἐξωτερικός του οὗτος συμβολισμὸς νὰ εἶναι τοὐλάχιστον τοιοῦτος, ὁποῖος εἶναι καὶ τῶν κέντρων καὶ ἑδρῶν τῶν λοιπῶν Ἐκκλησιῶν Ὀρθοδόξων ἢ ἑτεροδόξων. Πρέπει ἡ ἐμφάνισις τοῦ Οἰκουμενικοῦ Πατριαρχείου, ὁ ἐσωτερικὸς δηλονότι διάκοσμός του, ἡ κατανομὴ τῶν διαμερισμάτων του καὶ τῶν αἰθουσῶν του, νὰ εἶναι τοιαύτης βυζαντινῆς τεχνοτροπίας, συλλήψεως καὶ ἐκτελέσεως — ὑπάρχουν δέ, χάριτι Θείᾳ, οἱ εἰδικοὶ περὶ τὰ τοιαῦτα μεταξὺ τῶν Ἑλληνορθοδόξων ἐπιστημό-

(Συνέχεια εἰς τὴν 218ην σελίδα)

ΤΟ ΠΑΤΡΙΑΡΧΕΙΟΝ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ

ΙΣΤΟΡΙΚΑΙ ΠΛΗΡΟΦΟΡΙΑΙ ΕΠ' ΕΥΚΑΙΡΙΑ ΤΗΣ ΕΝΑΡΞΕΩΣ ΤΟΥ ΠΑΤΡΙΑΡΧΙΚΟΥ ΕΤΟΥΣ.

ΟΤΕ τὸ Βυζάντιον ἀνυψώθη ὑπὸ τοῦ Μεγάλου Κωνσταντίνου εἰς πρωτεύουσαν τοῦ κράτους, τότε ἀπεσπάσθη ἀπὸ τὴν ἐπισκοπὴν Ἡρακλείας διὰ πρώτην φορὰν εἰς ἰδιαιτέραν ἐπισκοπὴν τὸ «Πατριαρχεῖον Κωνσταντινουπόλεως». Τοῦτο ἐπροικοδότησαν οἱ βασιλεῖς διὰ πλουσίων δωρεῶν καὶ ἀκινήτων κτημάτων. Τὴν περιουσίαν του διεχειρίζετο κληρικός, ὁ ὁποῖος ἔφερε τὸν τίτλον τοῦ Οἰκονόμου. Εἰς τὸ Πατριαρχεῖον ὑπήγοντο ὅλοι οἱ Ναοὶ τῆς πόλεως, καὶ τὰ διάφορα φιλανθρωπικὰ καὶ ἄλλα ἱδρύματα. Τὸ κεντρικὸν διοικητικὸν κτίριον, τὸ «Ἐπισκοπεῖον» κατὰ τὸ ἔτος 330 μετεφέρθη ἐντὸς τοῦ περιβόλου τῆς νέας πόλεως καὶ πλησίον τοῦ μέρους ὅπου ἐκτίσθη ὁ Ναὸς τῆς τοῦ Θεοῦ Σοφίας. Κατὰ τὴν στάσιν τοῦ Νίκα (532) ἐπυρπολήθη. Ἀμέσως μετὰ ἐκτίσθη μεγαλοπρεπὲς καὶ ἀνάλογον πρὸς τὰς πολλαπλᾶς ἀνάγκας τῆς ἀρχιεπισκοπῆς Κωνσταντινουπόλεως καὶ τοῦ πατριαρχικοῦ κλίματος, ὠνομάσθη δὲ εἰς τὴν ἀρχὴν «Ἐπισκοπεῖον», ἀπὸ τοῦ ΣΤ' αἰῶνος «Πατριαρχεῖον» καὶ ἀργότερον «Μεγάλη Ἐκκλησία». Ἐκ τῆς θέσεώς του αὐτῆς μετεφέρθη μετὰ τὴν Ἅλωσιν τῆς Κωνσταντινουπόλεως. Ἀπὸ τοῦ 1603 εὑρίσκεται πλησίον τῆς πύλης τοῦ Φαναρίου, εἰς τὸν Ναὸν τοῦ Ἁγίου Γεωργίου.

Τὸ Φανάρι εἶναι ἡ συνοικία πρὸς τὴν δυτικὴν ἄκραν τοῦ Κερατίου. Μετὰ τὴν ἅλωσιν τῆς Κωνσταντινουπόλεως εἰς τὴν συνοικίαν αὐτὴν συνεκεντρώθη τὸ Ἑλληνικὸν στοιχεῖον τῆς Κωνσταντινουπόλεως. συνοικία αὐτὴ παρεχωρήθη εἰς τοὺς Ἕλληνας τῆς Κωνσταντινουπόλεως ὑπὸ τοῦ Κατακτητοῦ καὶ ὅταν ἐγκατεστάθη εἰς αὐτὴν τὸ Πατριαρχεῖον ἀπέβη τὸ κέντρον μιᾶς νέας ζωῆς, ἀληθινὴ ὄασις εἰς τὴν Τουρκοκρατουμένην πόλιν.

Ἡ ἐγκατάστασις τοῦ Πατριαρχείου ἐγένετο εἰς ἕνα πτωχὸν οἴκημα πλησίον τοῦ Ναοῦ τοῦ Ἁγίου Γεωργίου. Τὸ οἴκημα αὐτὸ ἐμεγάλωσαν ἀργότερα καὶ ἐπεσκεύασαν. Ἡ σημερινή του μορφὴ εἶναι αὐτή, ποὺ ἔλαβε τὸ ἔτος 1879 κατὰ τὴν πρώτην πατριαρχείαν Ἰωακεὶμ τοῦ Γ'.

Ἡ ἵδρυσις τῆς Ἐκκλησίας Κωνσταντινουπόλεως συνεδέθη πρὸς τὸ κήρυγμα τοῦ Ἀποστόλου Ἀνδρέου. Περὶ τούτου ὑπάρχει σαφὴς μαρτυρία τοῦ ἐπισκόπου Τύρου Δωροθέου (362). Ἡ σπουδαιότης ὅμως τῆς Ἐκκλησίας αὐτῆς ἀναφαίνεται ἀπὸ τότε ποὺ ὁ Μ. Κωνσταντῖνος κατέστησε τὸ Βυζάντιον δευτέραν πρωτεύουσαν τοῦ Ρωμαϊκοῦ Κράτους καὶ ὁ Μέγας Θεοδόσιος πρωτεύουσαν τοῦ Ἀνατολικοῦ Ρωμαϊκοῦ Κράτους ἢ Βυζαντινοῦ. Ὁ ἐπίσκοπος τῆς Ἐκκλησίας αὐτῆς ἐπὶ μὲν τῆς ἐποχῆς τοῦ Μεγάλου Κωνσταντίνου κατέστη ἀνεξάρτητος ἀπὸ τοῦ ἐπισκόπου Ἡρακλείας, πρωτευούσης τῆς πολιτικῆς διοικήσεως τῆς Θράκης, ἐπὶ δὲ τῆς ἐποχῆς τοῦ Μεγάλου Θεοδοσίου, διὰ τῆς Β' Οἰκουμενικῆς Συνόδου (381) ἀνήχθη εἰς τὴν δευτέραν θέσιν πρεσβείων μετὰ τὸν ἐπίσκοπον Ρώμης «διὰ τὸ εἶναι αὐτὴν νέαν Ρώμην» (Κανὼν γ' τῆς Β' Οἰκ. Συνόδου). Τὸν κανόνα αὐτὸν τῆς Β' Οἰκουμενικῆς Συνόδου ἐπεκύρωσεν ἡ Δ' ἐν Χαλκηδόνι Οἰκουμενικὴ Σύνοδος, ἡ ὁποία καὶ ἐξίσωσε τὸν θρόνον τῆς Κωνσταντινουπόλεως πρὸς τὸν θρόνον τῆς Ρώμης.

Ὁ Ζ' αἰὼν ἀνύψωσε πολὺ τὸ γόητρον τοῦ Πατριαρχείου. Τὴν ἐποχὴν αὐτὴν διὰ τῆς μεγαλοφροσύνης τοῦ Πατριάρχου Σεργίου ἐσώθη τὸ κράτος ἀπὸ τὸν Περσικὸν κίνδυνον, ἀφοῦ ὁ Πατριάρχης ἐθυσίασε πολυτίμους θησαυροὺς διὰ τὰς στρατιωτικὰς ἀνάγκας. Ὅτε οἱ Ἄραβες καὶ ὁ Ἰσλαμισμὸς ἀπέσπασαν ἀπὸ τοῦ κράτους τὰ ἄλλα τρία Πατριαρχεῖα, τὸ Πατριαρχεῖον Κωνσταντινουπόλεως συνεκράτησε τὴν ἑνότητα τῆς Ἐκκλησίας εἰς τὴν Ἀνατολὴν καὶ διετήρησε εἰς μὲν τὴν δογματικὴν διδασκαλίαν τὴν ἀκεραιότητα τῆς οἰκουμενικῆς ἐκκλησιαστικῆς ἀληθείας, εἰς δὲ τὴν διοίκησιν τὸ σύστημα τῆς πατριαρχικῆς «πενταρχίας» χωρὶς νὰ ἐπιδιώξῃ κέρδη, ἐπωφελούμενον τῆς ἀδυναμίας τῶν ἄλλων Πατριαρχείων.

Περὶ τὰ μέσα τοῦ Θ' αἰῶνος τὸ Πατριαρχεῖον περιῆλθεν εἰς σύγκρουσιν πρὸς τὴν Ἐκκλησίαν τῆς Ρώμης, διότι ἡ τελευταία ἐζητοῦσε διοικητικὴν μοναρχίαν ἐφ' ὅλης τῆς Ἐκκλησίας. Τὴν ἀξίωσιν αὐτὴν τῆς Ρώμης ἀπέκρουσεν ἡ Κωνσταντινούπολις διὰ τοῦ Μεγάλου Φωτίου καὶ τῶν ἀμέσων διαδόχων του, διότι ἦτο ἀντίθετος πρὸς τὰς τεθείσας ἀρχὰς ὑπὸ τῆς ἱστορίας καὶ τῶν Οἰκουμενικῶν Συνόδων. Κατὰ τὴν περίοδον ταύτην τὸ Πατριαρχεῖον εἶχεν εὐρύτατα ὅρια. Περιελάμβανε εἰς τὸ κλῖμα του 530 περίπου ἐπισκοπάς. Παρ' ὅλην δὲ τὴν δύναμιν καὶ τὴν λαμπρότητα τῆς Πολιτείας, τὴν ὁποίαν διηύθυναν ἰσχυροὶ αὐτοκράτορες, ἔξοχοι Πατριάρχαι Κωνσταντινουπόλεως ἐτήρησαν πρὸς αὐτοὺς στάσιν ἀνεξάρτητον καὶ ἀξιοπρεπῆ.

Κατὰ τὸ ἔτος 1054 ἐπῆλθε τὸ σχίσμα τῆς Δυτικῆς ἀπὸ τῆς Ἀνατολικῆς Ἐκκλησίας. Τὸ χάσμα μεταξὺ τῶν δύο Ἐκκλησιῶν ἔγινε βαθύτερον ἰδίως διὰ τῆς βαρβάρου διαγωγῆς τῶν Σταυροφόρων τῆς Ρωμαϊκῆς Ἐκκλησίας, οἱ ὁποῖοι ἀποσπάσαντες ἀπὸ τοῦ Πατριαρχείου τὰς Ἐκκλησίας τῆς Σικελίας καὶ κάτω Ἰταλίας ἐπεσώρευσαν ἀθεράπευτα δεινὰ ἐπὶ τοῦ Χριστιανικοῦ κόσμου τῆς Ἀνατολῆς καὶ τέλος κατέλυσαν τὸ Βυζαντινὸν Κράτος τὸ 1204.

Ἡ 29 Μαΐου τοῦ 1453 περιέβαλε τὸν Πατριάρχην Κωνσταντινουπόλεως καὶ διὰ τῆς αἱμοβαφοῦς πορφύρας τοῦ πεσόντος «πιστοῦ ἐν Χριστῷ βασιλέως τῶν Ρωμαίων» καὶ ἀνέθεσεν εἰς αὐτὸν νέα καθήκοντα καὶ προορισμόν, πλὴν τῆς θρησκευτικῆς καὶ τὴν ἐθνικὴν ἐκπροσώπησιν τοῦ Ἑλληνικοῦ ἔθνους καὶ τὴν θρησκευτικὴν φροντίδα περὶ τῶν ἄλλων Ὀρθοδόξων συνοίκων λαῶν (Βουλγάρων, Ρωμούνων καὶ Σέρβων). Τὸν ὑπεύθυνον τοῦτον καὶ μοναδικὸν εἰς τὴν ἱστορίαν ρόλον ἐξετέλεσε τὸ Πατριαρχεῖον ἐν μέσῳ δυσκόλων συνθηκῶν.

Κατὰ τὸν ΙΘ′ αἰῶνα ἐπῆλθε ταχεῖα καὶ ὁρμητικὴ ἡ ἀναγέννησις τοῦ Πατριαρχείου. Ἱδρύθησαν Θεολογικὴ καὶ Ἱερατικὴ Σχολαί, ἐστεγάσθη εἰς μεγαλοπρεπὲς κτίριον καὶ συνεπληρώθη ἡ Μεγάλη τοῦ Γένους Σχολή, ἠνοίχθησαν πολυάριθμα γυμνάσια ἀρρένων καὶ θηλέων, τυπογραφεῖον, τὰ τελειότερα εἰς τὴν Ἀνατολὴν φιλανθρωπικὰ καταστήματα τοῦ Μπαλουκλῆ. Τὸ πατριαρχικὸν ἀξίωμα κατέστη περίλαμπρον καὶ ὑπολογίσιμον εἰς τὸν διεθνῆ πολιτικὸν βίον τῆς Ἀνατολῆς καὶ ὑπὸ τὴν αἰγίδα του παρουσιάσθη ὁ χριστιανικὸς Ἑλληνικὸς πληθυσμὸς τοῦ Τουρκικοῦ κράτους κρατῶν τὰ σκῆπτρα τοῦ πνευματικοῦ τῆς Ἀνατολῆς βίου. Δυστυχῶς τὸ 1942 συνέβη πυρκαϊά, ἡ ὁποία ἐπροξένησε τεραστίας καταστροφὰς εἰς τὰ κεντρικὰ κτίρια τοῦ Πατριαρχείου.

Τὸ Πατριαρχεῖον παρέμεινε καὶ παραμένει ἡ Μητέρα Ἐκκλησία καὶ ἡ πρεσβυτέρα ἀδελφὴ τῶν λοιπῶν Ὀρθοδόξων Ἐκκλησιῶν, ἔχουσα τὰ πρεσβεῖα τῆς τιμῆς καὶ τὸν πρῶτον λόγον εἰς τὴν χορείαν των, ὡς ὁ φορεὺς τῆς παλαιοτάτης ἀδιακόπου Ἐκκλησιαστικῆς παραδόσεως.

ΤΑ ΟΙΚΟΝΟΜΙΚΑ

Με τὸν ὅρον «Οἰκονομικὰ τῶν Κοινοτήτων» ἐννοοῦμεν τὴν λειτουργίαν τῶν κοινοτικῶν μας ἱδρυμάτων εἰς τὰς τρεῖς κυρίας φάσεις τῆς οἰκονομικῆς των ζωῆς: Τὴν δημιουργίαν τῶν προσόδων, μὲ βάσιν τὴν δικαίαν καὶ καλῶς ὠργανωμένην κατανομὴν τῶν οἰκονομικῶν βαρῶν μεταξὺ τῶν μελῶν. Τὴν καλῶς ὑπολογισμένην διάθεσιν τῶν προσόδων διὰ τὴν ἀντιμετώπισιν τῶν δαπανῶν, ποὺ ἀπαιτεῖ ἡ ἐφαρμογὴ τοῦ προγράμματος δράσεως τῆς Κοινότητος. Καὶ τέλος, τὴν ἀσφαλῆ καὶ προσοδοφόρον ἐπένδυσιν τῶν διαθεσίμων κεφαλαίων καὶ τὴν καλὴν συντήρησιν καὶ διαφύλαξιν τῶν περιουσιακῶν κοινοτικῶν στοιχείων.

Πλήρης ἐπιτυχία τῆς ἀποστολῆς μιᾶς Ἐκκλησιαστικῆς Κοινότητος εἶναι ἀδύνατος χωρὶς ὑγιῆ οἰκονομικά. Ὅταν τὰ οἰκονομικὰ εἶναι ἀνθηρά, αὐτὸ σημαίνει κατὰ κύριον λόγον ὅτι ἡ Κοινότης διοικεῖται ἀπὸ ἐμπνευσμένον καὶ ἱκανὸν ἱερέα καὶ συνετὸν καὶ φίλεργον συμβούλιον. Ἀντιθέτως· ὅταν τὰ οἰκονομικὰ φθίνουν, αὐτὸ εἰς τὰς περισσοτέρας περιπτώσεις ἀντικατοπτρίζει τὴν ἀποθάρρυνσιν καὶ τὴν ἀδιαφορίαν τῶν μελῶν ἐξ αἰτίας ἀνεπαρκοῦς ἡγεσίας. Πέραν ὅμως αὐτοῦ, διὰ τὴν ἐξασφάλισιν ὑγιῶν οἰκονομικῶν ἀπαιτεῖται ἐπιστημονικῶς ὠργανωμένον σύστημα οἰκονομικῆς διευθύνσεως.

Διὰ νὰ βοηθήσωμεν τὰς Κοινότητάς μας νὰ καλυτερεύσουν τὸ σύστημα τῆς οἰκονομικῆς των διευθύνσεως καὶ νὰ τὸ κάνουν πλέον ἀποδοτικόν, θὰ ἐπιχειρήσωμεν εἰς μίαν σειρὰν τριῶν ἄρθρων, ἀρχίζοντες ἀπὸ τὸ παρόν, νὰ περιλάβωμεν μίαν κριτικὴν ἀνάλυσιν τῆς οἰκονομικῆς λειτουργίας τῶν Κοινοτήτων μας, μὲ ἔμφασιν εἰς τὰς ἀδυναμίας καὶ τὰς ἐλλείψεις. Τὴν ἀνάλυσιν θὰ συνοδεύσωμεν μὲ μερικὰς χρησίμους ὑποδείξεις. Εἰς τὸ τέλος θὰ παραθέσωμεν σύντομον περιγραφὴν τοῦ τρόπου μὲ τὸν ὁποῖον πολλαὶ Προτεσταντικαὶ Κοινότητες ὀργανώνουν καὶ διευθύνουν τὸ πλέον σοβαρὸν καὶ δύσκολον μέρος τοῦ οἰκονομικοῦ προγράμματος κάθε Ἐκκλησιαστικῆς Κοινότητος: τὴν ἀνάπτυξιν τῶν προσόδων.

Οἰκονομικὴ Διοίκησις

Τὰ οἰκονομικὰ τῆς Κοινότητος διευθύνει, ὡς γνωστὸν τὸ Διοικητικὸν Συμβούλιον ἐπὶ τῇ βάσει τῶν εἰδικῶν προβλέψεων τοῦ Καταστατικοῦ καὶ τοῦ ἐγκρινομένου ἀπὸ τὴν Γενικὴν Συνέλευσιν Προϋπολογισμοῦ. Συνήθως εὑρίσκεται ἐν λειτουργίᾳ καὶ μία «Οἰκονομικὴ Ἐπιτροπὴ» μὲ τὴν γενικὴν ἁρμοδιότητα νὰ φροντίζῃ διὰ τὴν αὔξησιν τῶν πόρων τῆς Κοινότητος καὶ νὰ συντάσσῃ τὸν Προϋπολογισμόν. Εἰς τὸ σχῆμα αὐτὸ τῆς οἰκονομικῆς διοικήσεως δὲν φαίνεται ἡ θέσις τοῦ ἱερέως.

Ἐπικρατεῖ ἡ ἰδέα, ὅτι μία Κοινότης ἀποτελεῖται ἀπὸ δύο χωρισμένα καὶ ἄσχετα μεταξύ των μέρη: τὸ Διοικητικὸν καὶ τὸ Ἱερατικόν. Εἰς τὸ πρῶτον, τοῦ ὁποίου ἐπικεφαλῆς εἶναι τὸ Διοικητικὸν Συμβούλιον, ὑπάγεται ἡ ἐν γένει διοίκησις τῆς Κοινότητος (οἰκονομικά, προσωπικόν, σχολεῖον, κ.λ.π.). Εἰς τὸ δεύτερον, μὲ ἐπικεφαλῆς τὸν ἱερέα, ὑπάγονται αἱ ἀποκλειστικῶς ἱερατικαὶ καὶ πνευματικαὶ ἁρμοδιότητες αὐτοῦ. Ἡ θεωρία αὐτή, ἡ τόσον λανθασμένη, ὑπῆρξε καὶ εἶναι ἀκόμη καὶ σήμερον αἰτία ὀπισθοδρομήσεως πολλῶν Κοινοτήτων. Ὑπῆρξε δημιούργημα ὡρισμένων φιλοδόξων κοινοτικῶν παραγόντων. Τὴν ἐδημιούργησεν ἡ ὑπο-

ΤΩΝ ΚΟΙΝΟΤΗΤΩΝ - Ι

Ὑπὸ ΗΛΙΑ ΚΟΥΤΣΗ
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συνείδητος ἐπιθυμία τῶν κοινοτικῶν ἡγετῶν νὰ τεθῇ ὁ ἱερεὺς εἰς τὸ περιθώριον.

«Δὲν ἠμποροῦμεν», γράφει ὁ Robert Cashman εἰς τὸ βιβλίον του «Ἐκκλησιαστικὰ Οἰκονομικά», «νὰ χωρίσωμεν τὸ ἀντικείμενον τῆς οἰκονομικῆς διευθύνσεως ἀπὸ τὸ πνευματικὸν πρόγραμμα τῆς Ἐκκλησίας, μὲ τὸν ἴδιον τρόπον ποὺ δὲν ἠμποροῦμεν νὰ χωρίσωμεν τὴν ψυχὴν ἀπὸ τὸ σῶμα». Προκειμένου δὲ περὶ τῆς θέσεως τοῦ ἱερέως εἰς τὴν διοίκησιν τῆς Κοινότητος, γράφει: «Οἱ ἀξιωματοῦχοι τῆς ἐκκλησίας διαιροῦνται συνήθως εἰς δύο ὁμάδας, ἐκ τῶν ὁποίων ἡ μὲν μία σχεδιάζει καὶ ἐπιβλέπει τὸ πνευματικὸν καὶ ἐκπαιδευτικὸν μέρος τοῦ προγράμματος, ἡ δὲ ἄλλη τὸ οἰκονομικόν. Μεταξὺ τῶν δύο αὐτῶν ὁμάδων, καὶ εἰς τὸ κέντρον τῆς ὅλης δραστηριότητος τῆς ἐκκλησίας, διὰ νὰ ὁδηγήσῃ, ἐμπνεύσῃ καὶ βοηθήσῃ, ἱσταται ὁ ἱερεύς».

Ἡ διοίκησις τῶν οἰκονομικῶν εἶναι βεβαίως πρωταρχικὴ ἁρμοδιότης καὶ εὐθύνη τοῦ Διοικητικοῦ Συμβουλίου. Ἀλλὰ καὶ τοῦ ἱερέως ἡ συμβολὴ εἰς αὐτὴν εἶναι μεγάλη. Ὁ ἱερεὺς ὀφείλει νὰ παρακολουθῇ συστηματικῶς τὴν πορείαν τῶν οἰκονομικῶν τῆς Κοινότητός του. Συνεργάζεται μὲ τὸ Διοικητικὸν Συμβούλιον καὶ βοηθεῖ μὲ τὴν πεῖραν του εἰς τὴν κατάστρωσιν τοῦ οἰκονομικοῦ προγράμματος τῆς Κοινότητος, βοηθεῖ διὰ νὰ χρησιμοποιοῦνται τὰ κατάλληλα πρόσωπα εἰς τὰς εἰδικὰς ἐπιτροπὰς καὶ τὰ συνεργεῖα δι' ὑποσχέσεις (pledges) καὶ ἐράνους, παρακολουθεῖ τὸ ἔργον των, ἐπεμβαίνει διὰ νὰ δώσῃ τὴν ὀρθὴν κατεύθυνσιν ἐκεῖ ὅπου γίνονται λάθη καὶ βοηθεῖ ἐκεῖ ὅπου παρίσταται ἀνάγκη.

Πρόγραμμα καὶ Προϋπολογισμὸς

Κάθε Κοινότης, ποὺ ἀντιλαμβάνεται τὴν εὐρυτέραν πνευματικὴν καὶ ἠθικοπλαστικήν της ἀποστολήν, καταρτίζει κάθε ἔτος τὸ πρόγραμμα δράσεώς της. Ἐκτὸς ἀπὸ τὸ τελετουργικόν, κάθε ἐκκλησία εἰς τὴν Ἀμερικὴν ὀργανώνει τὸ ἐκπαιδευτικὸν καὶ μορφωτικόν της πρόγραμμα, τὸ κοινωνικὸν (social activities) καὶ τὸ φιλανθρωπικόν. Σχολεῖα (ἀποκλειστικῶς κατηχητικὰ εἰς τὰς ξένας ἐκκλησίας), διαλέξεις, συναυλίας, ἐκθέσεις, ἀθλητικά, κοινωνικὰς συγκεντρώσεις, ἄσκησιν τῆς φιλανθρωπίας. Μεταβάλλεται κατ' αὐτὸν τὸν τρόπον ἡ Ἐκκλησία-Κοινότης εἰς μίαν ἀληθινὴν κυψέλην ἐργασίας, μαθήσεως καὶ ψυχαγωγίας. Γεμίζει τὴν ζωὴν τῶν μεγάλων μὲ ἁγνὰς πνευματικὰς ἀπολαύσεις καὶ διαπαιδαγωγεῖ θρησκευτικῶς καὶ ἠθικῶς τὴν νεολαίαν, τὴν ὁποίαν συγχρόνως εἰσάγει καὶ συνηθίζει εἰς τὰ τῆς διοικήσεως τῆς Κοινότητος.

Ἡ ἀνάγκη διὰ μίαν τέτοιαν εὐρυτέραν κοινοτικὴν δρᾶσιν, ἰδιαιτέρως εἰς τὸν ἐκπαιδευτικὸν καὶ μορφωτικὸν τομέα, εἶναι περισσότερον ἐπιτακτικὴ εἰς ἡμᾶς τοὺς Ὀρθοδόξους, ποὺ ἔχομεν τὴν φιλοδοξίαν νὰ συντηρήσωμεν ἐκτὸς τῆς θρησκείας μας, τὰς ἐθνικὰς πολιτιστικὰς ἀξίας, τὴν γλῶσσαν καὶ τὰς παραδόσεις μας.

Ἐν τούτοις, εἰς ὅλας τὰς Κοινότητάς μας, τὸ μελετημένον καὶ ὠργανωμένον αὐτὸ πρόγραμμα τῆς εὐρυτέρας μορφωτικῆς δραστηριότητος, ὅταν δὲν εἶναι ἀνύπαρκτον, εἶναι περιωρισμένον καὶ ἀμεθόδως ὠργανωμένον. Μέρος τῆς εὐθύνης ἀνήκει εἰς ὅσους, ἐκ τῆς παλαιᾶς κυρίως γενεᾶς, σκέπτονται καὶ ἐνεργοῦν μὲ τὴν νοοτροπίαν τῆς πατρίδος. Ἐκεῖ ὅμως, εἰς τὴν πατρίδα, ἡ Ἐκκλησία περιορίζεται εἰς τὸ καθαρῶς θρησκευτικὸν της ἔργον διότι τὰ ἄλλα εἶναι φροντὶς τοῦ Κράτους καὶ τῶν ἄλλων ὀργανισμῶν.

Ἐπειδὴ δὲ εἰς τὰς Κοινότητάς μας δὲν καταρτίζεται καὶ δὲν ἐφαρμόζεται πρόγραμμα εὐρυτέρας ἐκπαιδευτικῆς καὶ κοινωνικῆς δράσεως, τὸ πρόβλημα τοῦ προϋπολογισμοῦ τῶν ἐσόδων καὶ ἐξόδων τῆς Κοινότητος δὲν προκαλεῖ ἰδιαίτερον ἐνδιαφέρον. Τὰ ἔξοδα εἶναι περίπου τὰ ἴδια κάθε χρόνο (ἐκτὸς ἐὰν προβλέπωνται ἔκτακτοι δαπάναι δι' ἀνακαινίσεις, κ.λ.π.). Ὁ Προϋπολογισμὸς καταρτίζεται δι' ἁπλῆς ἀντιγραφῆς τοῦ προηγουμένου. Ψηφίζεται ταχέως ἀπὸ τὴν Γενικὴν Συνέλευσιν, καὶ σχεδὸν πάντοτε κανεὶς δὲν ἐπιβλέπει τὴν τήρησίν του.

Ὁ Κύριος Ἠλίας Κούτσης, Public Accountant ἐκ Pittsburgh, Pa., εἰς σειρὰν τριῶν ἄρθρων ἐξετάζει τὸ ζωτικωτάτης σημασίας διὰ τὴν ἐπιβίωσιν τῶν κοινοτικῶν μας συγκροτημάτων θέμα τῶν Οἰκονομικῶν. Τὸ πρῶτον ἄρθρον τῆς σειρᾶς αὐτῆς δημοσιεύομεν εἰς τὸ παρὸν τεῦχος. Αἱ ἀπόψεις τοῦ Κου Κούτση ἐλπίζομεν ὅτι θὰ ὑποκινήσουν τὸ ἐνδιαφέρον τῶν κοινοτικῶν μας παραγόντων νὰ προσέξουν ἰδιαιτέρως, νὰ συζητήσουν καὶ νὰ μελετήσουν σοβαρώτερον τὴν οἰκονομικὴν ὑγείαν τῶν κοινοτήτων των, ἀπὸ τὴν κατάστασιν τῆς ὁποίας καὶ ἡ ὑγεία τῆς πνευματικῆς ζωῆς διαφαίνεται. Μία προσεκτικὴ συζήτησις καὶ μελέτη τοῦ εὐαισθήτου αὐτοῦ τομέως τῆς κοινοτικῆς ζωῆς ἀσφαλῶς θὰ βοηθήσῃ τὴν κοινοτικὴν πρόοδον.

Εἰς τὸ ἑπόμενον φύλλον:

Αἱ Πρόσοδοι — Τὰ ἔξοδα — Ὁ Ἔλεγχος.

Η ΠΑΙΔΙΚΗ ΕΓΚΛΗΜΑΤΙΚΟΤΗΣ - Ι

Ὑπὸ τοῦ Αἰδεσ. ΚΩΝΣΤ. ΜΠΕΜΠΗ
New Bedford, Mass.

ΜΕΓΑΛΗ συζήτησις γίνεται τελευταίως εἰς τὸν ἡμερήσιον καὶ περιοδικὸν τύπον τῆς Ἀμερικῆς διὰ τὸ πολὺ σοβαρὸν κοινωνικὸν πρόβλημα, τὸ ὁποῖον ἔχει ρίψει ἀπειλητικῶς τοὺς πλοκάμους του εἰς τὰς μεγάλας καὶ τὰς μικρὰς πόλεις τῶν Ἡνωμένων Πολιτειῶν, τὸ πρόβλημα τῆς παιδικῆς ἢ νεανικῆς ἐγκληματικότητος (Juvenile Delinquency).

Ἡ παιδικὴ ἐγκληματικότης ἔχει λάβει μεγάλας διαστάσεις μὲ θλιβερὰς συνεπείας καὶ ἀποτελέσματα καὶ ἔχει πραγματικὰ ἀναστατώσει γονεῖς, διδασκάλους, κληρικοὺς καὶ ὁλόκληρον τὸν Ἀμερικανικὸν τύπον.

Διακεκριμένοι ἐπιστήμονες, ψυχίατροι, ψυχολόγοι, εἰδικοὶ ἐγκληματολόγοι, ἐκπαιδευτικοί, κοινωνικοὶ ἄρχοντες, δικασταί, αὐτὸς ὁ ἴδιος ὁ Διευθυντὴς τοῦ F.B.I. Mr. J. Edgar Hoover, ἔχουν ἐπανειλημμένως κρούσει τὸν κώδωνα τοῦ κινδύνου καὶ ἄπειρα ἄρθρα γράφονται καθημερινῶς ἀπὸ τοὺς εἰδικοὺς διὰ τὸ θέμα αὐτό.

Οἱ Ἕλληνες κληρικοὶ τῆς Ἀμερικῆς πρέπει νὰ γνωρίζωμεν καλῶς τὴν κατάστασιν, ὥστε νὰ λάβωμεν τὰ ἐνδεχόμενα μέτρα, διὰ νὰ προλάβωμεν τὴν εἰσχώρησιν τοῦ κακοῦ εἰς τὰς τάξεις τῶν παιδιῶν μας.

Ἂς ἴδωμεν πρῶτα τί εἶναι παιδικὴ ἐγκληματικότης ἢ juvenile delinquency. Ἡ λέξις delinquency σημαίνει παράπτωμα ἢ πλημμέλημα. Juvenile delinquent σημαίνει νεαρὸς πταίστης. Δυστυχῶς ὅμως αἱ λέξεις δὲν ἀποδίδουν τὴν σημερινὴν πραγματικότητα. Εἷς ἐκ τῶν διαπρεπεστέρων δικαστῶν τῆς Ἀμερικῆς, ὁ Judge S. M. Leibowitz, Πρόεδρος τοῦ King's County Court τῆς Νέας Ὑόρκης, ποὺ θεωρεῖται αὐθεντία εἰς τὰ ζητήματα αὐτά, λέγει: «Πρὸ ὀλίγων ἐτῶν, ὅταν ὡμιλούσαμεν διὰ τὸ juvenile delinquency, ἐννοούσαμεν ἕνα παιδὶ ἢ ἕνα νέον ὀλίγον ἀτίθασσον εἰς τὸ σπίτι ἢ εἰς τὸ σχολεῖον, ἀπειθάρχητον ἢ ἀνυπάκουον εἰς τοὺς γονεῖς καὶ διδασκάλους, ἢ ἕνα μαθητήν, ὁ ὁποῖος τὸ «ἔσκασε» ἀπὸ τὰ μαθήματα. . . . Σήμερον ὅμως τὰ πράγματα ἔχουν ἀλλάξει κυριολεκτικῶς. Ἔχει γίνει μία μεγάλη μεταβολή. Ὅταν ὁμιλοῦμεν διὰ τὸ juvenile delinquency, δὲν ἐννοοῦμεν πλέον παιδικὴν ἀμέλειαν ἢ νεανικὸ παραστράτημα, ἀλλὰ βίαν, σαδισμόν, ἔγκλημα μὲ ὅλην τὴν σημασίαν τῆς λέξεως. Ἔγκλημα, τὸ ὁποῖον ἦτο ξένον ἀκόμη εἰς τὰ γνωστὰ ἄσχημα ἔτη τῆς ἀπαγορεύσεως τοῦ ποτοῦ. Σήμερον εἶναι ἡ ἐποχὴ τοῦ νεαροῦ ἐγκληματίου, καὶ λέγω μὲ ἔμφασιν τὴν λέξιν «ἐγκληματίας». Νέοι 15, 16 καὶ 17 ἐτῶν γίνονται δολοφόνοι, πολλὲς φορὲς χωρὶς καμμίαν ἀπολύτως αἰτίαν, ὅπως συνέβη τελευταίως εἰς τὴν Νέαν Ὑόρκην».

Κατὰ τὴν περίοδον 1948—1953, ἀναφέρει ὁ δικαστὴς S. Leibowitz, 84 νεαροὶ ἡλικίας 16-21 ἐτῶν ἐδικάσθησαν καὶ κατεδικάσθησαν εἰς τὸ ὑπ' αὐτὸν δικαστήριον διὰ δολοφονίας. Ὁ Διευθυντὴς τοῦ F.B.I. Mr. Hoover, εἰς τελευταίαν ἀνακοίνωσίν του, ἀνέφερεν ὅτι τὴν τελευταίαν πενταετίαν ἡ παιδικὴ ἐγκληματικότης ἔχει ἀνέλθει κατὰ 45%. Ἐκ τῶν συλληφθέντων διὰ κλοπὴν αὐτοκινήτων κατὰ τὸ 1953, 53.6% ἦσαν νέοι κάτω τῶν 18 ἐτῶν. Ἐπίσης 49.3% τῶν διαρρήξεων, 18% τῶν κλοπῶν καὶ 16.2% τῶν βιασμῶν, ἔγιναν ἀπὸ νέους κάτω τῶν 18 ἐτῶν. Τὰ στοιχεῖα αὐτὰ προέκυψαν ἀπὸ σχετικὴν ἔρευναν εἰς 1,174 πόλεις.

Πρὸς ἀντιμετώπισιν τῆς καταστάσεως αὐτῆς τὸ Κογκρέσσον τῶν Ἡνωμένων Πολιτειῶν πρὸ δύο ἐτῶν ἐδημιούργησεν εἰδικὴν ὑποεπιτροπὴν ἐπὶ τοῦ παιδικοῦ ἐγκλήματος, "U.S. Senate Judiciary to Investigate Juvenile Delinquency." Ἡ ὑποεπιτροπὴ ἔκαμεν ἐπὶ 16 μῆνας ἐρεύνας καὶ ἀνακρίσεις εἰς ὅλα τὰ μεγάλα κέντρα τῆς Ἀμερικῆς, διὰ νὰ εὕρῃ τὰ αἴτια τοῦ νεανικοῦ ἐγκλήματος. Οἱ Mr. Richard Clendelen, Executive Director, καὶ Mr. Herbert Beaser, Chief Council, ἔγραψαν τελευταίως σὲ γνωστὸν Ἀμερικανικὸν περιοδικὸν σειρὰν διαφωτιστικῶν ἄρθρων μὲ τὸν τίτλον "The Shame of America" περὶ τῶν ἀποτελεσμάτων τῆς ἐρεύνης τῆς ὑποεπιτροπῆς.

Ὁ Πρόεδρος τῶν Ἡνωμένων Πολιτειῶν κ. Eisenhower ἐπὶ τῇ ἐνάρξει τῶν ἐργασιῶν τοῦ νέου Κογκρέσσου τὸν παρελθόντα μῆνα Ἰανουάριον εἰς τὸν λόγον του "Message on the State of the Union," ἀνεφέρθη καὶ εἰς τὸ ζήτημα τῆς παιδικῆς ἐγκληματικότητος καὶ διεκήρυξε τὴν ἀπόφασιν τῆς Κυβερνήσεως νὰ βοηθήσῃ τὰς Πολιτείας νὰ κάμουν καλυτέραν ἐργασίαν εἰς τὴν καταπολέμησίν της. Εἶπε δέ, ὅτι προτίθεται νὰ προτείνῃ συντόμως εἰδικὴν νομοθεσίαν διὰ τὴν ἀποτελεσματικωτέραν καταπολέμησιν καὶ τὸν περιορισμὸν τοῦ παιδικοῦ ἐγκλήματος, ποὺ ἔχει δημιουργήσει τόσας συμφορὰς καὶ ἀπειλεῖ τὰ θεμέλια τοῦ πολιτισμοῦ μας. Ὁ Πρόεδρος εἶπε: "To help the States do a better job, we must strengthen their resources for preventing and dealing with juvenile delinquency. I shall propose federal legislation to assist the States in dealing with this nation-wide problem." (Jan. 6, 1955)

Ποῖαι ὅμως αἱ κυριώτεραι αἰτίαι τῆς νεανικῆς ἐγκληματικότητος καὶ ποῖα τὰ σπουδαιότερα μέτρα, τὰ ὁποῖα προτείνονται διὰ τὴν καταπολέμησίν της; Ποῖον ἀκόμη τὸ ἔργον τῶν ἱερέων μας διὰ τὴν καταπολέμησίν της; Περὶ τούτων θὰ γράψωμεν εἰς τὸ ἑπόμενον.

Talks with Sunday School Teachers

X. DIAMOND, Editor

THE AIMS OF OUR SUNDAY SCHOOL

ONE of the basic essentials necessary for effective Sunday School teaching and character education is that we must have definite aims to be achieved.

The aims of our Sunday School as they are stated in the new series of Sunday School regulations are twofold: the special and the general.

The special aim consists of directing the religious and moral growth of our youth, according to the teachings and traditions of our Church, and guiding this youth to become its conscientious members and faithful co-workers.

What do we mean, when we say that our Sunday Schools' purpose is to render religious and moral education? Usually, we identify education with knowledge. Thus, when we say that we render religious education, we mean that we acquaint our youth with the content of our religion; also, by saying that we educate our children morally, we mean that we teach them the evangelical moral law.

The knowledge of the content of our religion is, of course, indispensable in order to say that we are educated religiously and morally. However, this is not all. It is simply the first step for a true religious education.

The religious knowledge alone does not constitute positive power evoking spiritual rebirth and moral life. There are numerous examples of people whose life, in spite of their broad religious education, has been negative from a spiritual and social point of view. This proves that simple religious knowledge does not constitute alone an uplifting and moralizing power.

Religion and religious education does not concern only the mind. Mainly, it is the concern of the heart, of the feelings, attitudes, convictions, deeds, of our everyday life. "The words that I speak unto you they are spirit and they are life" (John 6:63), our Lord said. For that reason, when the religious knowledge is restricted only to the mind and the memory, it becomes static, it does not have the power to make us men of God.

I may learn and recite the "Beatitudes" by heart. However, if this so significant part of the Lord's Sermon on the Mount has not transformed inside me into principles of life and accordingly it does not influence my behavior, this knowledge is dead; it does not constitute true religious education and growth. "But be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:22).

According to these, the content of Religion should not be taught as an aim in itself. It should constitute the moving power for something deeper and more substantial, i.e. the spiritual and moral rebirth and growth of the individual.

This content, passing through the mind, should diffuse to the depths of the individual's existence and be transformed into Christian feelings, attitudes, habits, principles, convictions, decisions and deeds; briefly, into Christian life. Only then, the religious knowledge will become spiritual power and will be able to create christ-like characters, as well as faithful and devoted members of the Church. This uplifting power of the religious knowledge is gigantic, if we were able to transform it into practice and conduct. "The Gospel of Christ is the power of God unto salvation to everyone that believeth" (Romans 1:16).

Our Sunday School teachers should be aware of this, if they want to succeed in their efforts to give their pupils true religious and moral education. They should seek the deep moral content of the teaching material, relate it to their pupils' everyday lives, lead them by repetition and example to form principles of life, and finally, guide them to practice these principles in their everyday life. Only in this way the Sunday School will render true religious and moral education, thus attaining its special goal.

The general aim of our Sunday Schools, according to the new Sunday School regulations, is to cultivate Greek-Orthodox conscience among our children, i.e. the conscience that they are members of a special family, the Omogenia, with certain traditions and characteristics and that they must remain faithful to these traditions and endeavor for the preservation of those characteristics.

Orthodoxy and Hellenism are so tightly interwoven, that it is impossible to separate them. We have such a long, glorious and imposing history and tradition with such a tremendous influence upon the whole world that we could never think of betraying it. Orthodoxy has been formed on the soil of our nation and by our nation, and this Orthodoxy in turn has nursed our nation for many centuries down to the present day. Thus, Greek-Orthodoxy is a dual entity and a Greek-Orthodox is that man who rests with his one foot on the Orthodox Church and with the other foot on his Greek heritage. If he abandons one of these two bases, he loses his balance and with it his identity as a Greek Orthodox.

Therefore, it is unthinkable that a Greek-Orthodox Sunday School could limit its work only to one phase of the diptych and ignore the other one.

These two concepts are so organically united, that it is impossible to separate them in the Sunday School work.

Besides the grave responsibility we have towards our glorious history and tradition, the Sunday School has to take into consideration this point for two more reasons:

a) It has been pointed out before that the Sunday School teacher should seek the deeper moral content of the unit to be taught and to relate it to her pupils' everyday lives. What is the pupil's everyday life? Mainly, this is the life he lives within his Greek-Orthodox Community with their respected traditions, customs, virtues, ideals; their way of living, in general.

If our Sunday School must follow the above mentioned method to relate the religious teaching with the pupil's everyday life, it cannot ignore the national-religious factor. On the contrary, this factor will constitute the firm ground upon which the Sunday School teacher will base his teaching in order to transform the religious knowledge to religious experiences.

b) Our Sunday School constitutes one of the Institutions of our Spiritual Headquarters and serves its general program. What is this general program? The preservation of the national-religious characteristics of our Greek-American omogenia. This is the general goal of our Archdiocese and the aim of all its efforts. To attain this goal, the Greek-Orthodox Archdiocese has established several agencies and institutions. Everyone of these serves a certain branch of the whole program. All of them, however, have a common general aim, the preservation and perpetuation of the Omogenia's characteristics. Accordingly, it is natural that our Sunday School, as one of the agencies of our Archdiocese, besides its specific objectives, pursues that general goal which constitutes the point to which all of our efforts converge.

The conclusion is that our Sunday School should not limit its efforts plainly to impart dry religious knowledge, but to endeavor to transform this to religious convictions, principles of life and everyday experiences. Moreover, that these convictions, principles of life and experiences should be in harmony, not only with the teachings of our Orthodox Church, but also with the traditions, customs and way of life of the Greek-Orthodox home and society. In this way our Sunday School will make its pupils not only good Christians and good citizens, but also faithful, conscientious and enthusiastic members of our Greek-Orthodox Church, Community and Omogenia, in general.

ΤΟ ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ

(Συνέχεια ἐκ τῆς 212ης σελίδος)

νων — ὥστε νὰ ἐλκύουν κατ' ἔτος καὶ περισσοτέρους προσκυνητὰς εἰς τὸ Κέντρον τῆς Ὀρθοδοξίας. Διότι πρέπει ἅπαντες νὰ ὁμολογήσωμεν ὅτι ἂν σήμερον παρατηρῆται ρεῦμα ἰσχυρὸν ἐπισκεπτῶν τοῦ Οἰκουμενικοῦ Πατριαρχείου, ἰδιαιτέρως ἐξ Ἀμερικῆς, τοῦτο ὀφείλεται εἰς τὸ γεγονὸς ὅτι τὸν Οἰκουμενικὸν Θρόνον κλεῖζει Ἀθηναγόρας ὁ Α΄. ὁ ἀπὸ Ἀμερικῆς. Ἐξάπαντος δὲ δὲν θὰ παρετηρεῖτο ἡ σημερινὴ κίνησις εἰς τὸ Φανάριον, ἂν ἄλλως εἶχε τὸ πρᾶγμα. Διατί, ὅμως, νὰ μὴ δημιουργήσωμεν ἐκεῖ κάτι, τὸ ὁποῖον θὰ ἤξιζε τὸν κόπον κανεὶς νὰ ταξιδεύσῃ διὰ νὰ τὸ ἀπολαύσῃ καὶ τὸ ἀποθαυμάσῃ καὶ ἀπέλθῃ ὠκοδομημένος εἰς τὴν πίστιν του καὶ τὰ Ὀρθόδοξα φρονήματά του; Ὅσοι δυνάμεθα ἔχομεν καθῆκον νὰ τὸ κάμωμεν. Εὐτυχῶς δέ, εὐλογηθέντες τόσον πλουσίως μὲ ὑλικὰ ἀγαθὰ εἰς τὴν δευτέραν μας αὐτὴν πατρίδα, δυνάμεθα ἀξιολογώτατα νὰ τὸ κάμωμεν. Διὰ τὴν προσωπικὴν ἀπόλαυσίν μας ὑποβαλλόμεθα συνήθως καὶ συχνότατα εἰς τὰς μεγαλειτέρας ὑλικὰς δαπάνας. Πολλάκις δέ, καὶ διατὶ οὐχὶ πλειστάκις, εἰς δαπάνας πολὺ ἀνωτέρας τῶν οἰκονομικῶν δυνάμεών μας. Ἡ τοῦ Χριστοῦ Μεγάλη Ἐκκλησία, ὅπως εἶναι γνωστὸν τὸ Οἰκουμενικὸν Πατριαρχεῖον, ἡ πρεσβυγενὴς αὕτη Πνευματικὴ μας Μήτηρ, δὲν μᾶς ζητεῖ τοιαύτας ὑπὲρ δύναμιν δαπάνας. Ὄχι! Ζητεῖ εἰσφορὰν ἀνάλογον πρὸς τὴν οἰκονομικὴν δυνατότητα ἑκάστου ἐξ ἡμῶν. Κατὰ τοὺς μῆνας Σεπτέμβριον, Ὀκτώβριον, Νοέμβριον καὶ Δεκέμβριον, τοῦ ἔτους τούτου, ἂς φροντίσωμεν νὰ κάμωμεν τὸ καθῆκον μας ὡς Χριστιανοὶ καὶ ὡς Ὀρθόδοξοι.

Holy Communion

By

Martha Vrakas

I received my Lord, and in my heart
I held, for a precious while,
A purity whiter than the whitest snow,
A splendour more dazzling than the sun,
A joy that soared above the mountain tops

I received my Lord, and in my heart,
I held, with love and joy, a stillness:
The peace of an exile returning home.

The Power of the Cross

By Rev. JOSEPH G. VASILIOU
St. Paul, Minn.

ON the 14th day of September of each year, after the Holy Liturgy in our churches, we commemorate and celebrate with suitable hymns and religious solemnity and the distribution of flowers to the congregation the Elevation of the Holy Cross. This, of course, has an historical background, the discovery of the buried Holy Cross, the one on which our Savior was crucified, by the Empress Helena, the saintly mother of the Emperor Constantine in the very early history of the Church. The celebration and the service which were instituted at that time and in connection with the Elevation of the Holy Cross have become the pattern for the celebration which the Church continues to this day.

But as we observe and celebrate the Elevation of the Holy Cross one wonders how many of our people understand or wish to understand the serious implications of the Cross in the application of the teachings of our Lord into the everyday Christian life. We say there is power in the Cross, but does that power lie in the wood or the metal of which the Cross is made or in the implications involved in the reverence and adoration of the Holy Cross? The Cross gains and manifests power in the human relationships to the One crucified on the Cross, to Jesus Christ—through human contemplation, prayer, devotion, and consecration, and faith in the Crucified Jesus. The Cross is meaningless without prayer and consecration, and adoration and praise are vain without it. There are three main facts involved in the adoration of the Holy Cross.

a) The Cross and the Crucified

During the period of the earthly life of Christ, the Cross was the symbol and the instrument of capital punishment in the system of Roman justice. But for the Christian the Cross held transfixed and nailed upon it the Son of God for the sins of the world, for our sins. We, the Christian people, look at Jesus, and many argue about the divinity of Jesus, about the Historic Christ, about His being a great teacher or reformer, and many people even deny Him entirely. Whatever merit the arguments may have in the study of the historic Christ or the theory of atonement, they are all relative. The central truth about the Christian redemption lies in those hours Jesus hung on His Cross. He was arrested, slandered, abused, tortured, tried and convicted on false charges, and finally paneled on the Cross and nails were driven in His hands and feet, and the Cross raised for further abuse and ridicule from those He came to save. Yet as He is nailed on His Cross all alone and naked, stripped of all human titles and appellations, how majestic and imperious He appears! How He stands and towers above Herod and Caiaphas and all the people! What poise and equanimity He displays! He is not like one of the malefactors. He had been judged, but on the Cross He is the Judge; He does not only forgive them Himself, but He prays to the Father that God forgive them also!

In the service of the 14th of September, we sing a short but very beautiful hymn — "We reverence Your Cross and Your Holy Resurrection we glorify" — to Christ, but we miss the point of this hymn and all our adoration of the Cross if we do not stop and reflect and see Jesus Christ upon the Cross and be ashamed and sorry for our sins and ask His forgiveness. The power of the Cross lies in the effect it has upon our hearts and minds as we gaze upon the Crucified in the spirit of the penitent thief.

b) Our Cross

The second meaning of the Cross is the carrying of the Cross by the Christian. As our Lord said, "Take up thy cross and follow me," we are to accept the stipulation of sacrifice and even suffering involved in the Christian discipleship. It appears that some Christian people expect their lives always to be sunny and bright with no clouds, no sacrifice for the Church or for God. But as a matter of fact, there can never be a true Christian growth and development of Christian character without discipline of giving, of serving, and loving God under adverse conditions are well as under favorable circumstances. How paining it is to hear the flimsy excuses of modern Orthodox people for why they do not support the church and why they do not attend the services! How pagan these excuses! And usually unjustifiable or untenable excuses come from those who have both money and time. How we ignore the great men of the past in the history of our Orthodox Church — men who sacrificed their lives for the Gospel and for the Church! St. Paul said, "I placard Christ daily." And St. Polycarp and St. Ignatius gave their lives for their Lord.

We modern Orthodox people living in the midst of perfect security and blessed with every provision, how can we sing, "Τὸν Σταυρόν Σου προσκυνοῦμεν," and yet callously refuse to share in the implication of sacrifice? I do not say that our Church is lacking in self-sacrificing Christians. We have them, and we thank God for them. But we need to recapture for the whole Church this element of sacrifice and of giving of our means in proportion to our earnings and not of the leftovers. We need also to give to God and to the Church of our time and service *on the basis of sacrifice and not on the basis of convenience.*

c) The Cross and Personal Consolation

The third fact of the Cross is the solace and comfort it brings to troubled

souls. The contemplation and adoration of the Holy Cross enlivens and stimulates our faith in the divine intervention in the life of man. On that Cross our Savior sealed for us a great transaction and tore the partition which separated man from God. And as St. Paul said in Romans, "Who shall separate us from the love of God?", nothing and no one!

This is the glorious thing in the Christian religion. We learn from the Cross when we share in the pains and the sufferings and the devotion of the Crucified that we also, like Him, have victory against sin and the ills of life. This is the practical aspect of a vital Christian faith, faith for the living of these days and times. The Cross not only symbolizes but also transmits power for victory to all those who contemplate it. During the last few moments of the life of Joan of Arc just before she was put to death she wanted to pray. She asked for, and was permitted to make, a cross from two sticks of wood. When this improvised cross was made she took it in her hands and kissed it with reverent faith that He who had died upon the Cross would not forsake her in courage and hope, and that in the life to come there would be better things for her. She went to her death courageously. It is still true today; men and women who find themselves in trouble and distress, obtain comfort and release from sin in the Cross and the Crucified. The children of Israel when passing through the wilderness fell into sinful ways and God punished them by sending a scourge of serpents. When they repented God told Moses to make an image of the serpent and raise it up upon a pole that those who had been poisoned by the bite of the serpent might go by, look upon the image of the snake, and be healed. So in our life the lesson of the Jewish people is given to us afresh in the Crucified Jesus. Our world poisoned by so many deleterious influences can look up to the Holy Cross with penitence and be healed.

The Religious Calendar

The following information about the Feasts and Commemorations of the month has been taken from the ecclesiastic book «Ὡρολόγιον», by free selection of the translator.

Sept. 5th. The Commemoration of the Holy Prophet Zacharias, Father of Saint John the Prodrome.

According to the opinion of many Fathers of the Church based on ancient tradition, Zacharias was killed by the Jews between the temple and the sanctuary, for two reasons. First, because he considered and continued to call the Theotokos a virgin, even after her pregnancy. And second, because during the time of the infanticide (December 29) his son John was not found. For his old wife Elisabeth took the infant and, telling no one about it, hid him carefully in the desert. There, the Evangelist tells us, "the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel." (Luke 1:80). Therefore, when the child was not found, Zacharias was killed by the command of Herod.

Sept. 8th. The Nativity of Our Most Holy Lady, Virgin Mary.

According to the ancient tradition of the Church, the Theotokos was born by divine promise in the year 16 or 17 B.C., from Joachim and Anna, who were barren and old. Joachim was the descendant of the royal family of David, of the tribe of Judah. Anna, the daughter of the priest Matthan and Mary, came from the priestly tribe of Levi.

Sept. 14th. The Elevation of the Precious and Life-Giving Cross.

The blessed Helena, mother of Constantine the Great, searched in Jerusalem for the Holy Cross and found it in 325 A.D. approximately. The then Patriarch of Jerusalem Makarius elevated it on the pulpit; seeing it, the masses shouted the "Kyrie Eleison." Let it be known that after the Holy Cross was found, part of it was carried to Constantinople for the purpose of benediction. The remaining, having been left in Jerusalem, remained there until the year 614, during which the Persians pillaged Palestine and carried it off to their fatherland (Jan. 22nd). Later on, however, Heraclius led an expedition against them, recovered the Holy Cross and brought it back to Constantinople.

Sept. 23rd. The Conception of the Holy and Glorious Prophet, John the Baptist and Prodrome.

As tradition testifies, the conception of John the Baptist occurred fifteen months before the birth of Christ, and after the angelic vision that his father Zacharias had in the Holy Place during the Feast of Tabernacle. In this vision, the Angel Gabriel appeared to Zacharias and said to him: "Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John." Zacharias though, knowing that Elisabeth was barren and considering their old age, did not believe in the words of the Angel; therefore, he was punished to remain dumb and speechless until the season came for the fulfilment of the Angel's words. (Luke 1:7-24).

Sept. 24th. The Commemoration of the Early Martyr Saint Thecla.

Saint Thecla came from the town of Iconium. At the age of eighteen she learned about Christianity from Saint Paul, whom she followed. She preached the Lord in various towns and after many vicissitudes died in her own hometown at the age of ninety.

Σκέψεις και Παρατηρήσεις

Ο ΠΑΤΡΙΑΡΧΙΚΟΣ ΕΡΑΝΟΣ

Ἡ Δωδεκάτη Κληρικολαϊκὴ Συνέλευσις ἔχει ἀποφασίσει, ὡς γνωστόν, τὴν διενέργειαν ἐράνου διὰ τὴν ἀνοικοδόμησιν τῶν κτιρίων τοῦ Οἰκουμενικοῦ Πατριαρχείου. Τὰ κτίρια αὐτὰ κατεστράφησαν ὑπὸ πυρκαϊᾶς κατὰ τὸ ἔτος 1942. Ἡ ἀνάγκη τῆς ἀνεγέρσεως εἶναι ἐπιτακτικὴ δι' ἐκκλησιαστικοὺς καὶ ἱστορικοὺς λόγους. Ἡ Ἐκκλησία Ἀμερικῆς ἐξελέγη νὰ ἐπιτελέσῃ τὸ ἔργον τοῦτο, λόγῳ τῆς οἰκονομικῆς ἀνθηρότητος καὶ τῶν πλουσίων χριστιανικῶν αἰσθημάτων τῶν τέκνων της. Οὕτω θὰ «προκαθήσῃ τῆς ἀγάπης» μεταξὺ ὅλων τῶν Ὀρθοδόξων Ἐκκλησιῶν. Τὸ ἀπαιτούμενον ποσὸν διὰ τὸ ἔργον τοῦτο ὡρίσθη εἰς δύο ἑκατομμύρια δολλάρια. Ἡ Ἱερὰ Ἀρχιεπισκοπὴ διὰ τῆς βοηθείας τῶν ὑπευθύνων συνεργατῶν της ἐτελείωσεν ἤδη τὰς ὀργανωτικὰς προετοιμασίας καὶ ἡ ἐξόρμησις διὰ τὴν συλλογὴν τῶν χρημάτων θὰ ἀρχίσῃ συντόμως. Εἴμεθα βέβαιοι ὅτι θὰ στεφθῇ ὑπὸ ἐπιτυχίας καὶ ὅτι ὅσοι διατηροῦν ἀκόμη δισταγμοὺς ἢ ἐπιφυλάξεις διὰ τὴν πρακτικότητα τῆς ἐνεργείας θὰ ἀφήσουν κατὰ μέρος αὐτὰς καὶ θὰ προσφέρουν οὐχὶ μόνον ἐκ τοῦ περισσεύματος, ἀλλὰ καὶ ἐκ τοῦ ὑστερήματος. Διότι ἡ ἀνέγερσις τοῦ Πατριαρχείου εἶναι ἔργον πνευματικὸν καὶ αἱ πηγαὶ διὰ τὴν ἐξεύρεσιν τῶν ὑλικῶν μέσων διὰ τὰ πνευματικὰ ἔργα εἶναι ἀνεξάντλητοι.

ΤΟ ΠΑΓΚΟΣΜΙΟΝ ΣΥΜΒΟΥΛΙΟΝ ΕΚΚΛΗΣΙΩΝ

Κατὰ τὸ ἀπὸ 2-9 Αὐγούστου χρονικὸν διάστημα ἔλαβε χώραν εἰς τὴν πόλιν Davos τῆς Ἑλβετίας ἡ δευτέρα συνεδρίασις τῆς Κεντρικῆς Ἐπιτροπῆς τοῦ Παγκοσμίου Συμβουλίου Ἐκκλησιῶν. Ἀπὸ τὴν θαυμασίαν ἔκθεσιν τοῦ γενικοῦ γραμματέως τοῦ Συμβουλίου Δρος Visser't Hooft σημειοῦμεν τὰς κάτωθι ἐνδιαφερούσας δηλώσεις: «Τὸ Παγκόσμιον Συμβούλιον Ἐκκλησιῶν αἰσθάνεται ἰδιαιτέραν χαράν, ὅταν προάγεται ἡ ὑπόθεσις τῆς Ἑνώσεως τῶν Ἐκκλησιῶν. Δὲν δύναται ὅμως οὔτε νὰ ἀποδοκιμάσῃ οὔτε νὰ ἐπιδοκιμάσῃ καμμίαν εἰδικὴν μορφὴν ἑνώσεως. . . . Ἐκκλησίαι μὲ διαφερούσας ἀντιλήψεις ἐπὶ τοῦ θέματος τῆς ἑνώσεως αἰσθάνονται ἀνέτως ὡς μέλη τοῦ Συμβουλίου. Οὐδεμία Ἐκκλησία πρέπει νὰ αἰσθάνεται ὅτι πιέζεται διὰ νὰ υἱοθετήσῃ ἕνα σχῆμα Ἐκκλησιαστικῆς ἑνώσεως ἀντίθετον πρὸς τὴν δογματικήν της διδασκαλίαν». Αἱ δηλώσεις αὐταὶ τοῦ Γενικοῦ Γραμματέως διαλύουν κάθε ὑποψίαν περὶ δῆθεν προσηλυτιστικῶν διαθέσεων τῶν πλειοψηφούντων Προτεσταντικῶν Ἐκκλησιῶν-μελῶν τοῦ Συμβουλίου. Ὁ ἀπόλυτος σεβασμὸς τῆς δογματικῆς διδασκαλίας τῶν ἐπὶ μέρους Ἐκκλησιῶν-μελῶν τοῦ Συμβουλίου ἀφ' ἑνὸς μὲν διαλύει κάθε ἰδέαν προσηλυτιστικῆς προσπαθείας καὶ ἀφ' ἑτέρου θέτει ἐπὶ ὑγιοῦς βάσεως τὰς σχέσεις τῆς συνεργασίας των ἐπὶ τῶν μεγάλων καὶ σοβαρῶν προβλημάτων τῆς ἐποχῆς μας, διὰ τὰ ὁποῖα ἡ φωνὴ τοῦ παγκοσμίου Χριστιανισμοῦ εἶναι ἀναγκαία. Τὸ Παγκόσμιον Συμβούλιον Ἐκκλησιῶν ἀποτελεῖ σήμερα τὸ «βῆμα», ἀπ' ὅπου αἱ Ἐκκλησίαι ἠμποροῦν νὰ καλέσουν εἰς τὰς ἀγκάλας τοῦ Πατρὸς τὸν μοντέρνο ἄνθρωπο, «αὐτὸ τὸ ἀνεξήγητο δημιούργημα ποὺ εὑρίσκεται ἐκτὸς τῆς Ἐκκλησίας καὶ αἰωρεῖται μεταξὺ ἱκανοποιημένης κοσμικότητος καὶ πρωτογόνου εἰδωλολατρείας».

Η ΝΕΟΕΛΛΗΝΙΚΗ ΕΙΣ ΤΑ ΠΑΝΕΠΙΣΤΗΜΙΑ

Κατὰ τὸ ἀρξάμενον Ἀκαδημαϊκὸν ἔτος θὰ λειτουργήσῃ διὰ πρώτην φορὰν εἰς τὸ γνωστὸν Πανεπιστήμιον Wayne τῆς πόλεως Detroit ἡ νεοϊδρυθεῖσα ἕδρα τῆς νεοελληνικῆς γλώσσης καὶ φιλολογίας. Διὰ νὰ καταστῇ τοῦτο δυνατόν, ἡ Ἱερὰ Ἀρχιεπισκοπὴ προσέφερεν ἐκ τοῦ ταμείου τοῦ δεκαδολλαρίου δύο χιλιάδας δολλάρια. Τὸ ἱστορικὸν τῆς ἱδρύσεως τῆς ἕδρας αὐτῆς ἔχει ὡς ἑξῆς: Ἡ ἐν Detroit Κοινότης μας τῶν Ἁγίων Κωνσταντίνου καὶ Ἑλένης εἶχε τὸ ἐτήσιον γεῦμα της. Ὁ Σεβασμ. Ἀρχιεπίσκοπος ἦτο παρών. Ἐκ τῶν κυρίων ὁμιλητῶν τῆς βραδυᾶς ἦτο καὶ ὁ φιλέλλην διευθυντὴς τοῦ τμήματος τῆς ἱστορίας τοῦ ἐν λόγῳ Πανεπιστημίου κ. R. V. Burks. Εἰς τὴν ὁμιλίαν του ὁ κ. Burks ἀνέφερεν ὅτι, ἐνῷ διὰ τῆς οἰκονομικῆς ὑποστηρίξεως τῆς Ἀρμενικῆς Κοινότητος τοῦ Detroit ἡ Ἀρμενικὴ γλῶσσα καὶ φιλολογία διδάσκονται εἰς τὸ Πανεπιστήμιόν του, ἐνῷ διδάσκονται ἀκόμη ἡ Ρωσσική, Πολωνικὴ καὶ Οὐκρανική, δὲν διδάσκεται ἡ νεοελληνικὴ γλῶσσα καὶ φιλολογία. Τοῦτο ὀδηγεῖ πρὸς τὸν θάνατον ταύτης, πρᾶγμα ποὺ σημαίνει τὴν καταστροφὴν ἑνὸς σπουδαίου στοιχείου τοῦ Ἀμερικανικοῦ πολιτισμοῦ καὶ ἐπηρεάζει τὸν ἡγετικὸν ρόλον τῆς Ἀμερικῆς ἐν μέσῳ τῆς οἰκογενείας τῶν Ἐθνῶν τοῦ Δυτικοῦ κόσμου. Ὁ κ. Burks ἐζήτησε τὴν ἄδειαν τοῦ Σεβασμιωτάτου, διὰ νὰ ἐνεργήσῃ διὰ τῆς κοινότητος ἔρανον πρὸς ἵδρυσιν τῆς τόσον ἀπαραιτήτου ταύτης ἕδρας. Ὁ Σεβασμιώτατος ἔδωσεν ἄμεσον καὶ θετικὴν ἀπάντησιν, ἐξασφαλίσας τὸ αἰτηθὲν ποσὸν ἐκ τοῦ ταμείου τοῦ δεκαδολλαρίου. Καὶ τὰ ἐπιχειρήματα τοῦ κ. Burks καὶ ἡ ἐνέργεια τῆς Ἱ. Ἀρχιεπισκοπῆς ἐπαναβεβαιοῦν τὴν ἀνάγκην ὀργανώσεως μιᾶς σοβαρᾶς προσπαθείας, ὥστε νὰ ἐξασφαλισθῇ ἕνα «βῆμα» διδασκαλίας τῶν πολυτίμων θησαυρῶν καὶ πραγματοποιήσεων τῆς νεοελληνικῆς μας γλώσσης καὶ φιλολογίας τοὐλάχιστον εἰς τὰ μεγαλύτερα πνευματικὰ κέντρα τῆς χώρας ταύτης.

SACRED MUSIC

Mrs. ANNA GALLOS, Editor
Baltimore, Md.

ORGANISTS IN OUR CHURCH

By XENIA ANTON DESBY, Organist
Los Angeles, Calif.

IN the pace of modern living, the Orthodox Churches in America have gained a new spirit from young and young-in-heart who participate and give impetus to the ever-growing circle of choirs which lend their voices to the praise of God during the Sunday Liturgy and other services.

Having a choir necessitates two key positions in the Church — a director, and an organist. Almost every parish has a person who has done some singing in school choirs and who has appeared as soloist at community functions. He is usually handed the position of choir director. Generally, too, there is someone around who has had several years of piano, and finds himself appointed as the organist. Quite often the person selected is still in school — and perhaps has no desire to achieve professional standing in music, but wishes to take the position as a contribution to the community welfare and also because he enjoys music as a hobby. It is with the average organists of our Church that we are concerned in this article.

One of the situations in which an organist finds himself is that he has not a great deal of time or money to spend on organ study. Also, a great many of our Churches today have electronic instruments rather than pipe organs. To a neophyte the maze of tabs or pull-bars of electronic organs, and even the stops of a pipe organ may seem like a labyrinth. He may even think that an engineering degree will be necessary before he can sit down to play, but there are several sources to which he can turn for help.

If there is a dealer of the particular make of organ in the area, the organist can either visit or write him asking for material about the instrument. Quite often when a church buys a new organ a set of free lessons is offered by the company. When this is the case, the organist has a fine opportunity to learn at least the rudiments of his instrument. If the organ is older, the organist might check and see if the lessons were given to his predecessor, and if not, whether he can arrange to take the course. Some companies have a monthly magazine about their organ which can be had for the asking. Literature about organs in general can be found in the public library. Librarians themselves are often helpful in obtaining desired material that is not on the shelves. Libraries loan music as well.

Since our rites require the response and hymn-singing of the choir during almost the entire service, our organists need a more adequate technique in the art of accompanying than is demanded of organists in other churches.

Basic to the study of the organ is a moderate skill at the piano. Additional excellent training is offered in the public schools in choral and instrumental groups. Participation in such organizations and accompanying soloists and ensembles develops skill in sight-reading and following a conductor.

When a person starts a new job, he usually tries to learn as much about it as he can. An organist is no different. One of the first things he should do is to sit down with the choir director and the priest and obtain a clear outline of the Liturgy from the mechanical standpoint as well as the spiritual. By this, I mean he should learn such things as the order of the hymns, which ones change with feast days, where the entrances of the priest are during the Liturgy — and yes, even when the collection is taken. A knowledge of Greek, of course, is ideal, but even one who does not know the language will soon learn to recognize the cues. Most liturgy books have the first and last words of each intonation written in before each response. A further aid is memorizing a few of the basic responses which later becomes automatic. When the organist hears the priest chant, "tou Kyriou deithomen," the reaction should be an immediate "Kyrie Eleison." Learning these few responses will not only help the organist, but greatly assist the director. Occasionally the director will not be able to hear the priest, or will be momentarily distracted by some other problem, such as a soprano fainting in the second row. With an alert organist and a bond of friendly cooperation between him and the director the service rendered to our Church will always be more effective.

EDITOR'S NOTE: *In future issues Mrs. Desby will write detailed suggestions and ideas in order to aid our church organists.*

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MIGHTY WOMEN IN MINIATURE

REBECCA, MOTHER OF HOSPITALITY AND MOTHER OF A GREAT NATION

By Presvytera EFROSINE VASILIOU
St. Paul, Minn.

THE events of Rebecca's life are recorded for us in the Book of Genesis beginning with the 24th chapter and ending with the brief record of her burial place in the 49th. This all too brief account of one of the important women of antiquity and of scriptural significance is nevertheless pointed and clear in several interesting details. We shall choose two outstanding characteristics displayed by Rebecca which have charmed and delighted and captured the admiration of hundreds of succeeding generations.

Briefly stated, her place in history was fixed because of these two qualities in her character — her straight forward hospitality when custom might have dictated cautious reserve; and later, her determination to aid and abet the fulfilment of a prophecy in the doing of which she gave the appearance of deceit and unscrupulousness.

With beautiful simplicity the story from the pen of the ancient scribe tells us that "Isaac brought her (Rebecca) into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death" Genesis 24: 67. Preceding this culmination of the courtship (which, by the way, was handled by a skillful and trusted intermediary) we read the account of how Abraham, the patriarch and friend of God, desired that his son Isaac take unto himself a wife from among Abraham's own kindred rather than from among the women of Canaan. This was not an easy thing to bring about considering the remoteness of Chaldea from Canaan. Confident of God's help, however, Abraham dispatched his eldest and most devoted servant on the important mission of selecting a wife for Isaac.

The servant, well aware of his delicate task, the responsibility of fulfilling in satisfactory manner his oath to his master, and fearing the worst — that the woman would not be willing to accept an offer of marriage which would require her to leave her parents and all things familiar and take up life in strange, new surroundings, paused outside the city of Nahor in Mesopotamia to pray for God's help in choosing a woman to become Isaac's wife.

Following the beautiful prayer in which God's own choice in the matter is asked to be revealed, the servant is rewarded forthwith by Rebecca's coming out to draw water from the well outside the city. Then ensues the conversation by which the choice of God in the matter of securing a marriage partner is confirmed beyond the shadow of a doubt.

Rebecca's attitude is interesting to analyze and we may draw some conclusions to support our original description of her as a lady of hospitality. She was immediately responsive to the request of the stranger for a drink of water. Gentleness, grace, womanly skill are all displayed in her behavior following his initial question. There is no hesitancy, flippancy, or tendency to put an adverse interpretation upon the simple request for a drink of water. To Rebecca, a very sincere request deserved a prompt and likewise sincere reply. The servant could not but be amazed at the sudden favorable turn of events which he, and we, acknowledge as the answer of God to the fervent prayer of a faithful man.

The idyllic unfolding of this remarkable drama continues. Rebecca reveals her poise, consciousness of her honored place in her father's household, and genuine hospitality as she readily agrees to draw water for the camels to drink and offers the entertainment of her father's house during the stranger's sojourn. The presentations of earrings and bracelets to Rebecca we regard as a natural expression of gratitude for favors received. It also was a demonstration of the wealth and security of the household the servant represented. To the feminine heart it made its instant and unfailing appeal. Our amusement equals our delight as we read in verse 28 of Genesis 24th chapter: "And the damsel ran, and told them of her mother's house these things." To the Oriental mind such behavior would certainly be open to conjecture that this noble stranger might be, and very probably was, the bearer of an offer of marriage from some faraway prince.

The brother and father of Rebecca now enter the story and proceed to provide every comfort their means will allow to Abraham's servant and his

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A few months ago, we asked Presvytera Efrosyne Vasiliou of St. Paul, Minnesota, to write for the *Orthodox Observer* a character study of noted women of the Bible and of the early period of Church History. Kindly responding to our request, Presvytera Vasiliou started an intensive research on the assigned subject. Today, we are in the happy position to publish the first of a series of Scriptural characters which will appear under the heading "Mighty Women In Miniature." We thank Presvytera Vasiliou for a worthy contribution to the work of the *Orthodox Observer*.—EDITOR

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fellow-travelers, convinced as they are by now of the honorable status of their guest. When the servant refused food and drink until he could explain his mission, they were assured of his trustworthiness and could say neither "bad nor good" to him when finally he propounded the all-important question: would Rebecca become Isaac's wife? He had already made clear to them the answer of God to this question affecting the future destiny of His handmaiden Rebecca and His servant Isaac.

Rebecca did not insist upon her rights, as well she might have, of taking the necessary time to accomplish her preparations for the long journey into Canaan from Mesopotamia. Rather, when the servant of Abraham pled with Bethuel and Laban to "send him on his way," Rebecca acquiesced in his earnest desire to be gone and said forthrightly and simply, "I will go."

The final picture we have of this charming young woman in this stage of her life is of her riding upon a camel, surrounded by her damsels, following Abraham's servant across the many miles separating her homeland from that of Isaac, her husband-to-be. She has been shown to us a woman, beautiful to look upon, of hospitable nature, quick to comply with the exigencies of the situation, with ready ability to make up her own mind — surely deserving a unique place among the "first ladies of the Old Testament scriptures." On her that day of departure rested the blessings pronounced by her brethren as they bade her farewell. "Thou art our sister. Be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them."

A later incident in the life of our heroine Rebecca shows her a mature matron, yet beautiful, the mother of twin boys, her heart yearning for Jacob, the younger of them, while Isaac preferred the elder, Esau.

Now it had been revealed to Rebecca that two nations would issue forth from her womb, and that the one should be stronger than the other, and that the elder should serve the younger. Subsequent events in the lives of the two boys Esau and Jacob bore out this prophecy. "Esau was a cunning hunter, a man of the field; and Jacob was a plain man dwelling in tents." Genesis 25:27.

Esau was the less stable of the twins. His was a variable nature, desiring most of all the pleasures and satisfactions of the moment and regarding with slight respect the more permanent values. On the other hand Jacob was a quiet man, shrewd, patient, ready to wait for a long time, if need be, for his fortunes to change.

The heart of Rebecca understood that a great nation would spring from Jacob rather than from Esau. Her own knowledge and judgment were supported by God's revelation. There could be no alternative course for Rebecca. She must use her resourcefulness in support of Jacob though it might result in painful separation from her son and could incur marital discord in what appears to be "the perfect marriage" of scripture. With no wavering or vaccilating she followed the dictates of her best judgment and prepared the feast of savory meat which was to precede the pronouncing of the paternal blessing. Jacob's reply to his father's question, "How is it thou hast found it (the venison) so quickly, my son?" was true while it appears, on first consideration, a lie. He said, "Because the Lord thy God brought it to me." God was using the Lady Rebecca as the instrument of His divine will. It was God who, having many years previous allowed Rebecca a glimpse into the destinies of her sons, reenforced the maternal love with supernatural courage to undertake the securing of the blessing for the worthier son.

Had Rebecca realized the cost of her actions? Without a doubt, she must have pursued her dangerous course in full knowledge of the consequences. Why else would she have assumed the responsibility for the outcome of Jacob's deception? She said firmly: "Upon me be thy curse."

God, who had been the guiding spirit in Rebecca's career from the time she journeyed forth to link her life with Isaac, did not desert her in this momentous event of her later life. True she never beheld the face of her son Jacob again in this world after speeding him on his way to safety from the unremitting wrath of Esau. But millions of her descendants recall her with blessings — not cursings — with praise — not blame — and seek to emulate her womanly virtues. Her rightful position is acknowledged throughout Judaism and the Orthodox Christians particularly honor her in the beautiful marriage ritual of our Church. Elsewhere Rebecca is remembered for hospitality, fidelity, courage, and resourcefulness. Women of all ages pronounce her name with blessings as did the servant of Abraham that faraway day when she first captured his attention at the Mesopotamian well.

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ΕΤΟΣ ΚΑ΄ Ο ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡΗΤΗΣ ΑΡΙΘ. 426

ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ

—Ἐπεσκέφθη τὰ Πατριαρχεῖα ὁ Ἐξοχώτατος Νομάρχης καὶ Δήμαρχος τῆς Πόλεως Δρ. Φαχρεττὶν Κερὶμ Γκιοκάϋ, προσκομίσας τοὺς εὐλαβεῖς χαιρετισμοὺς τῆς Α. Ἐξοχότητος τοῦ Πρωθυπουργοῦ τῆς Τουρκίας κ. Ἀδνὰν Μενδερὲς καὶ τὴν διαβεβαίωσιν αὐτοῦ περὶ τῶν ἀναλλοιώτων εὐμενῶν αἰσθημάτων καὶ ἀγαθῶν διαθέσεων ἑαυτοῦ καὶ ὁλοκλήρου τῆς Χώρας πρὸς τὸ Οἰκουμενικὸν Πατριαρχεῖον.

—Ὁ Σχολάρχης τῆς Ἱερᾶς Θεολογικῆς Σχολῆς Χάλκης Σεβ. Μητροπολίτης Ἰκονίου κ. Ἰάκωβος ὑπέβαλε παραίτησιν εἰς τὴν Ἁγίαν καὶ Ἱερὰν Σύνοδον διὰ τῆς Ἐφορίας τῆς Σχολῆς. Ἡ Ἱερὰ Σύνοδος ἐδέχθη ταύτην καὶ ἐξέφρασε εἰς αὐτὸν τὴν εὐαρέσκειαν τῆς Μ. Ἐκκλησίας διὰ τὰς προσενεχθείσας πρὸς τὴν τροφὸν Σχολὴν πολυαρίθμους καὶ ἀξιολόγους ὑπηρεσίας. Εἰς διαδοχὴν τῆς Α. Σεβασμιότητος ἡ Ἱερὰ Σύνοδος ἐνέκρινε τὸν διορισμὸν τοῦ ὑπὸ τῆς Ἐφορίας προταθέντος Πανοσιολ. Ἀρχιμανδρίτου κ. Μαξίμου Ρεπανέλλη.

—Ἡ Ἱερὰ Ἀκολουθία τοῦ προσφάτως εἰς τὴν χορείαν τῶν Ἁγίων ἐνταχθέντος Ὁσίου Νικοδήμου τοῦ Ἁγιορείτου ἐποιήθη ὑπὸ τοῦ ἐν Μοναχοῖς Ὁσιωτάτου κ. Γερασίμου Μικραγιαννανίτου. Ἡ Ἀκολουθία ἐτελέσθη ἐν τῷ Πατριαρχικῷ Ναῷ κατὰ τὸν πρῶτον ἑορτασμὸν τῆς μνήμης τοῦ Ὁσίου καὶ συνεκίνησε βαθύτατα τὰς ψυχὰς τῶν ἐκκλησιασθέντων.

ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ

Αἱ τελευταῖαι εἰδήσεις καὶ ὁδηγίαι τοῦ Γραφείου Δημοσίων Σχέσεων τῆς Ἱερᾶς Ἀρχιεπισκοπῆς σχετικῶς μὲ τὴν ἀναγνώρισιν τῆς Ἐκκλησίας μας ἔχουν ὡς ἑξῆς: Ἐν ὅλῳ 16 Πολιτεῖαι ἀνεγνώρισαν ἕως σήμερον τὴν Ἐκκλησίαν μας. Ἐκ τούτων 11 Πολιτεῖαι ὡς θρησκευτικὸν ὀργανισμὸν καὶ 5 ὡς "Major Faith." Θεωρεῖται ἀναγκαῖον ὅπως, (α) ἐνταθοῦν αἱ προσπάθειαι τῶν χριστιανῶν μας, ἵνα καὶ εἰς τὰς ὑπολοίπους Πολιτείας ψηφισθῇ νέος νόμος ἀναγνωρίζων τὴν Ἐκκλησίαν μας ὡς "Major Faith," καὶ (β) κατὰ τὰς ἐνεργείας των οἱ χριστιανοί μας ἔχουν ὑπ' ὄψιν ὅτι τὸ καταρτισθησόμενον σχέδιον νόμου ἔχῃ τὴν αὐτὴν περίπου διατύπωσιν ὡς καὶ τὸ νομοσχέδιον τῆς Πολιτείας τῆς Πεννσυλβανίας. Ἀντίγραφα τοῦ νομοσχεδίου ἐστάλησαν εἰς ὅλας τὰς Κοινότητας.

Ὁ Ἐπίσκοπος Ὀλύμπου Κος Δημήτριος

Ἀπὸ τοῦ τρέχοντος Σεπτεμβρίου ἀναλαμβάνει τὰ νέα του καθήκοντα ἐν τῇ Τετάρτῃ Ἐπισκοπικῇ Περιφερείᾳ ὁ Θεοφιλέστατος Ἐπίσκοπος Ὀλύμπου Κος Δημήτριος. Πρωτοβουλίᾳ καὶ ἐπιθυμίᾳ τοῦ Σεβ. Ἀρχιεπισκόπου Κου Μιχαήλ, τὴν 8ην Σεπτεμβρίου δίδεται ἐν τῇ αἰθούσῃ Burgundy Room τοῦ πολυτελεστάτου Ἑλληνικοῦ Ξενοδοχείου Σαὶντ Μορὶτζ τιμητικὸν δεῖπνον τῇ συνεργασίᾳ τῶν Κοινοτήτων καὶ Φιλοπτώχων Ἀδελφοτήτων Μείζονος Νέας Ὑόρκης καὶ περιχώρων. Διὰ τοῦ δείπνου τούτου θὰ ἐκδηλωθῇ ἡ τιμὴ καὶ ἡ εὐγνωμοσύνη ἐκ μέρους τῆς Ἐκκλησίας καὶ τῆς Ὁμογενείας πρὸς

Ἀπὸ τὴν ὑπογραφὴν τοῦ νόμου ἀναγνωρίσεως τῆς Ἀνατολικῆς Ὀρθοδόξου Ἐκκλησίας ὑπὸ τῆς Πολιτείας Ἰλλινόϊς.

τὸν διαπρεπῆ τοῦτον ἀνώτερον κληρικόν, ὁ ὁποῖος μετὰ τῆς μεγαλυτέρας προθυμίας, πραότητος καὶ μειλιχιότητος προσέφερεν ἐπὶ σειρὰν ἐτῶν ἀνεκτιμήτους ὑπηρεσίας εἰς τὴν Ἑλληνικὴν Ὀρθόδοξον Ἐκκλησίαν.

Διὰ τὰ θύματα πλημμυρῶν

Προσεκλήθησαν ὑπὸ τοῦ Σεβασμ. Ἀρχιεπισκόπου ὅπως προσέλθουν εἰς τὰ Γραφεῖα τῆς Ἱερᾶς Ἀρχιεπισκοπῆς, τὴν 30ὴν Αὐγούστου, οἱ εὐλαβέστατοι ἱερεῖς καὶ οἱ πρόεδροι τῶν Κοινοτήτων, τῶν Φιλοπτώχων Ἀδελφοτήτων, Ὀργανώσεων, Σωματείων καὶ Νεολαίας Μείζονος Νέας Τόρκης, διὰ νὰ συσκεφθοῦν καὶ λάβουν ἀποφάσεις ἐπὶ τοῦ καλυτέρου τρόπου ἐκφράσεως τῆς συμπαθείας τῆς Ἐκκλησίας μας πρὸς τὰ θύματα τῶν τελευταίων πλημμυρῶν.

Γραφεῖον Δεκαδολλαρίου

Κατὰ τὸ παρελθὸν ἔτος 1954, τὸ συνολικὸν ποσὸν εἰσπράξεων ἐκ τοῦ Δεκαδολλαρίου ἀνῆλθεν εἰς $449,-661.53. Τὰ ἔξοδα τοῦ ἰδίου ἔτους ἀνῆλθον εἰς $431,534.77. Τὰ ἔξοδα κατανέμονται ὡς ἑξῆς: Συνεισφορὰ εἰς τὰ ἱδρύματα τῆς Θεολογικῆς Σχολῆς καὶ τῆς Ἀκαδημίας τοῦ Ἁγίου Βασιλείου $138,000.00. Διοικητικὰ Ἔξοδα (μισθοὶ ἐπισκόπων καὶ προσωπικοῦ, ἔξοδα γραφείων, ταχυδρομικά, τηλεφωνικὰ καὶ τηλεγραφικά, φιλοξενία καὶ συντήρησις κτιρίων) $132,647.74. Ἐκπαίδευσις (κατηχητικὰ βοηθήματα, βοηθήματα Ἑλληνικῶν Σχολείων, ἐκδόσεις βιβλίων, θρησκευτικῶν φυλλαδίων, «Ὀρθόδοξος Παρατηρητής», Νεολαία, κινηματογραφικὴ ταινία) $51,189.69. Ταμεῖον Συντάξεως Ἱερέων $42,098.-80. Εἰσφορὰ εἰς τὸ Οἰκουμενικὸν Πατριαρχεῖον $40,000.00. Εἰσφορὰ εἰς τὸ Πατριαρχεῖον Ἱεροσολύμων $10,000,00. Ἐπισκοπικὰ Γραφεῖα $15,512.95. Δωρεαὶ $2,085.59.

Χειροτονίαι

Προεχειρίσθησαν εἰς τὸν βαθμὸν τοῦ διακόνου οἱ ἀπόφοιτοι τῆς ἐν Brookline Θεολογικῆς μας Σχολῆς κ. κ. Βασίλειος Τσιγγάνος, Μιλτιάδης Καλογεράκης καὶ Ἀθανάσιος Ἀθανασίου. Ἐγένετο ἐπίσης ἡ εἰς ἱερέα χειροτονία τοῦ κ. Σωκράτη Τσαμούταλη.

Δευτέρα Ἐπισκοπικὴ Περιφέρεια

Chicago, Ill. — Πληροφορούμεθα ἐκ τῆς Ἑλληνικῆς ἐφημερίδος τοῦ Σικάγου «Ἑλληνικὸς Ἀστήρ», ὅτι ὁ Κυβερνήτης τῆς Πολιτείας Illinois ἐξοχ. κ. W. G. Stratton ὑπέγραψε μὲ ἰδιαίτερον ἐνθουσιασμὸν καὶ εὐχαρίστησιν τὸν παμψηφεὶ ἐγκριθέντα ὑπὸ τοῦ Πολιτειακοῦ Κοινοβουλίου νόμον περὶ τῆς ἐπισήμου ἀναγνωρίσεως τῆς Ἐκκλησίας μας εἰς τὴν ἐν λόγῳ Πολιτείαν. Ὁ φιλέλλην αὐτὸς Κυβερνήτης προσέφερε μετὰ τὴν ὑπογραφὴν εἰς τὰ μέλη τῆς Ὀρθοδόξου ἀντιπροσωπείας, ποὺ παρέστη εἰς τὴν τελετήν, ἀνὰ μίαν μελανοφόρον γραφίδα εἰς ἀνάμνησιν τοῦ εὐχαρίστου γεγονότος. Εἰς τὴν τελετὴν τῆς ὑπογραφῆς εἶχον ἐπίσης κληθῆ ὑπὸ τῆς Κας Stratton πολλαὶ Ἑλληνίδες Κυρίαι, αἱ ὁποῖαι ἔτυχον ἐξαιρετικῶν περιποιήσεων.

—Κατὰ τὸ ἀπὸ 2-4 Σεπτεμβρίου διάστημα θὰ λάβῃ χώραν εἰς τὴν Ἑλληνικὴν Κοινότητα «Εὐαγγελισμὸς» τῆς πόλεως Kansas City, Mo., τὸ περιφερειακὸν συνέδριον τῆς ἐφήβου Νεολαίας. Ἑκάστη Κοινότης εἰδοποιήθη νὰ ἐκλέξῃ τρεῖς τακτικοὺς καὶ τρεῖς ἐκτάκτους ἀντιπροσώπους. Κατὰ σύστασιν τοῦ Ἐπισκόπου τῆς περιφερείας Θεοφιλ. κ. Ἰεζεκιήλ, τοὺς ἀντιπροσώπους τῶν Κοινοτήτων παρακαλοῦνται νὰ συνοδεύσουν μέλη τοῦ Διοικητικοῦ Συμβουλίου ἢ οἱ γονεῖς των.

Ἐκ τῆς κατεδαφίσεως τοῦ Κοινοτικοῦ Ναοῦ τῆς Κοιμήσεως Μιννεαπόλεως Μιννεσότας.

ΘΕΟΛΟΓΙΚΗ ΣΧΟΛΗ

Ὁ Ἀρχιμ. Εὐσέβιος Παπαστεφάνου διωρίσθη ὑπὸ τῆς Ἐφορίας τῆς Θεολογικῆς μας Σχολῆς εἰς τὸν βαθμὸν τοῦ Ὑποδιευθυντοῦ. Ὁ ἐκλεκτὸς αὐτὸς ἱερεὺς καὶ θεολόγος ἐσπούδασεν εἰς τὰς Θεολογικὰς Σχολάς: Brookline, Mass., Πανεπιστημίου Ἀθηνῶν, Ann Arbor, Mich. καὶ General Theological Seminary.

—Ὁ ἐκ Portland, Oregon, κ. Ἰωάννης Ποῦλος διωρίσθη ἐκτελεστικὸς γραμματεὺς τῆς Θεολογ. Σχολῆς.

ΚΟΙΝΟΤΙΚΑ

Minneapolis, Minn.—Ἡ Κοινότης «Κοίμησις τῆς Θεοτόκου» κατεδάφισε τὸν Κοινοτικόν της Ναὸν καὶ τὸ Κοινοτικόν της Κέντρον. Ἡ ἐμπορικὴ θέσις τῶν κτιρίων αὐτῶν θὰ ἀξιοποιηθῇ διὰ νέου οἰκοδομήματος ἀξίας $105,000.00, τὸ ὁποῖον θὰ ἐνοικιασθῇ εἰς τὸ National Tea Co., ἀντὶ καθαροῦ ἐτησίου ἐνοικίου ἐκ $30,000.00. Ἡ Κοινότης προέβη εἰς τὴν ἀγορὰν νέου οἰκοπέδου ἀξίας $70,000.00 παρὰ τὰς ὄχθας τῆς ὡραιοτάτης λίμνης Calhoun. Εἰς τὸ οἰκόπεδον αὐτὸ μελετᾶται ἡ οἰκοδόμησις νέου Ναοῦ μετὰ Κοινοτικοῦ Κέντρου ἀξίας $500,000.00.

Ἡ ἵδρυσις τῆς Κοινότητος ταύτης ἀνάγεται εἰς τὸ ἔτος 1902. Ὁ Κοινοτικὸς αὐτῆς Ναὸς ἐκτίσθη τὸ ἔτος 1909 καὶ τὸ Κοινοτικόν της Κέντρον τὸ ἔτος 1923. Πρόκειται περὶ προοδευτικοῦ ὀργανισμοῦ διοικουμένου ἀπὸ συνετοὺς καὶ στενῶς συνεργαζομένους ὁμογενεῖς ὑπὸ τὴν πνευματικὴν ἐποπτείαν καὶ ἐπίβλεψιν τοῦ ἐκλεκτοῦ των ἱερέως πατρὸς Ἀντωνίου Κόνιαρη.

Salt Lake City, Utah.—Εἰς τὴν παρέλασιν τῶν ἐτησίων ἑορτῶν τῆς πόλεως συμμετέσχε καὶ ἡ Ἑλληνικὴ Κοινότης δι' ὡραιοτάτου float. Τὸ float αὐτὸ ἔκαμε ἐξαιρετικὴν ἐντύπωσιν καὶ ἔλαβε τὸ πρῶτον βραβεῖον μεταξὺ ὅλων τῶν floats θρησκευτικοῦ θέματος. Τὸ θέμα του ἦτο «Ὁ Χριστός, ἡ Ἐλπὶς τοῦ Κόσμου». Ὁ Πρόεδρος τῆς Κοινότητος κ. Ted Spyros μᾶς δίδει τὰς ἑξῆς πληροφορίας διὰ τοὺς συντελέσαντας εἰς τὴν ἐπιτυχῆ αὐτὴν ἐκπροσώπησιν τῆς Κοινότητος: "The float was designed and decorated by Helen Demiris, George Nicolatus, co-chairmen; Penelope Koulouris, Nola Georgedes, Dot Papanikolas, Bessie Papanikolas, Michael Giamalakis, George Floor, Katheryn Speros, and Father Steven Katsaris. It was constructed under the supervision of John G. Papanikolas and Ted Heleotes, co-chairmen; Chris Demiris and Bill Dokos. The children on the float were: Estelle Speros, Maria Nicolatus, Teddy Heleotes, Joan Anton, Gary Floor, Louie Strike, Louie Cononels, and Chris Dokos."

Ὁ πατὴρ Ἀντώνιος Κόνιαρης καὶ ὁ κ. Νικόλαος Γιαννακόπουλος ἐξετάζοντες τὸν ἀκρογωνιαῖον λίθον τοῦ κατεδαφισθέντος Ναοῦ τῆς Κοιμήσεως εἰς Μιννεάπολιν, Μιννεσότας. Ὁ κ. Γιαννακόπουλος εἶχε καταθέσει τὸν λίθον τοῦτον κατὰ τὴν ἀνέγερσιν τοῦ Ναοῦ, τὸ ἔτος 1909.

Περιττὸν νὰ εἴπωμεν ὅτι ὁ ἡμερήσιος τοπικὸς Ἀμερικανικὸς τύπος, ἀφιέρωσε κολακευτικώτατα σχόλια διὰ τὴν ὡραίαν ἔμπνευσιν καὶ ἐκτέλεσιν τῶν Ἑλλήνων.

Poughkeepsie, N. Y.—Διὰ πρωτοβουλίας τοῦ Ἱερατικοῦ Προϊσταμένου τῆς Κοινότητος πατρὸς Ἀθανασίου Τσάμπηρα καὶ τοῦ Διοικητικοῦ Συμβουλίου ἠγοράσθη πρὸς τὸ ἀνατολικὸν μέρος τῆς πόλεως καὶ πλησίον τοῦ γνωστοῦ Κολλεγίου θηλέων Vassar οἰκόπεδον ἐκτάσεως 3½ ἐκταρίων. Εἰς τὸ οἰκόπεδον τοῦτο ἡ Κοινότης θὰ οἰκοδομήσῃ ἐν καιρῷ νέον Ναὸν μετὰ Κοινοτικοῦ Κέντρου καὶ κατοικίας τοῦ ἱερέως.

Pocatello, Idaho.—Κατὰ τὸ παρελθὸν σχολικὸν ἔτος 1954-1955 εἰς τὸ Ἑλληνικὸν Σχολεῖον τῆς μικρᾶς ἀλλὰ δραστηρίας αὐτῆς Κοινότητος ἐφοίτησαν 35 παιδία. Τὰ καθήκοντα ἱερέως καὶ διδασκάλου τελεῖ ἐπιτυχῶς ὁ Αἰδεσ. Βασίλειος Ἀπόστολος.

Boise, Idaho.—Ἡ μικρὰ αὐτὴ Κοινότης ἀποτελεῖται μόνον ἀπὸ 20 οἰκογενείας. Πρὸ τριετίας ἀπέκτησεν ἰδιόκτητον Ναόν. Ἡ Κα Χριστίνα Κοτούρου, σύζυγος τοῦ Προέδρου της, διευθύνει τὸ κατηχητικὸν σχολεῖον. Χάρις εἰς τὴν ἔντονον θρησκευτικὴν ζωὴν τῆς Κοινότητος δέκα χριστιανοὶ ἄλλων δογμάτων προσῆλθον εἰς τὴν Ὀρθόδοξον πίστιν.

ΤΟ ΕΛΛΗΝΙΚΟ ΧΡΙΣΤΙΑΝΙΚΟ ΒΙΒΛΙΟ

Ὑπὸ Αἰδεσ. Δ. ΚΩΝΣΤΑΝΤΕΛΟΥ
Perth Amboy, N. J.

ΕΑΝ εἶναι ἀληθές, ὅτι ἡ κυκλοφορία καὶ ἡ ποιότης τοῦ ἡμερησίου τύπου, τοῦ περιοδικοῦ καὶ τοῦ βιβλίου δεικνύουν τὸ ἐπίπεδον καὶ τὴν ποιότητα τῆς πνευματικῆς ζωῆς ἑνὸς λαοῦ, τότε μποροῦμε νὰ ποῦμε μὲ βεβαιότητα, ὅτι ἡ στάθμη τῆς πνευματικῆς ζωῆς εἰς τὴν Ἑλλάδα βρίσκεται πολὺ ὑψηλά. Τὸν τελευταῖο καιρὸ τρεῖς ἐκθέσεις χριστιανικοῦ καὶ ἠθικοπλαστικοῦ βιβλίου διωργανώθησαν μὲ τεραστίαν ἐπιτυχίαν. Ἐξ ἀφορμῆς τῶν ἐκθέσεων αὐτῶν ἐπιθυμοῦμε νὰ διατυπώσωμε τὰς κατωτέρω σκέψεις διὰ τὴν πρόοδον τοῦ Ἑλληνικοῦ βιβλίου γενικῶς καὶ εἰδικώτερον τοῦ χριστιανικοῦ.

Παρὰ τὰς δυσκόλους οἰκονομικὰς συνθήκας, ποὺ ἐπικρατοῦν εἰς τὴν Ἑλλάδα, ὑπάρχει ἕνας τεράστιος ἐκδοτικὸς ὀργασμός. Σύμφωνα μὲ τὴν ἐφημερίδα «Βῆμα», αἱ στατιστικαὶ πληροφορίαι λένε ὅτι κατὰ τὸ ἔτος 1953 ἐξεδόθησαν 1100 βιβλία. Κατὰ τὸ ἴδιον ἔτος καὶ κατὰ τὴν μαρτυρίαν τοῦ "Sunday Review" εἰς τὰς Ἡνωμένας Πολιτείας ἐξεδόθησαν καὶ ἐκυκλοφόρησαν 11,000 βιβλία.

Εἶναι ἐξαιρετικῶς εὐχάριστο καὶ παρήγορο τὸ ὅτι εἰς τὸν ἐκδοτικὸν αὐτὸν ὀργασμὸν πρωτοπορεῖ εἰς ἀριθμὸν καὶ κυκλοφορίαν τὸ θρησκευτικὸν βιβλίον καὶ ἔντυπον. Ἡ παλαιὰ ἐντροπὴ νὰ προμηθευώμεθα ἀπὸ τὸ ἐξωτερικὸν καὶ αὐτὴν τὴν Ἁγίαν Γραφὴν ἐξέλιπε πρὸ πολλοῦ. Σήμερον, εἰς δεκάδας ἀνέρχονται αἱ ἐκδόσεις τῆς Ἁγίας Γραφῆς καὶ εἰς ἑκατοντάδας χιλιάδων τὰ πωλούμενα ἀντίτυπα.

Ὑπάρχουν καὶ κυκλοφοροῦν βιβλία χριστιανικὰ διὰ κάθε τάξιν καὶ ἡλικίαν. Ἱστορικά, ἠθικοπλαστικά, διαφωτιστικὰ καὶ διδακτικά, ἀπολογητικά. Βιβλία χριστιανικῆς λογοτεχνίας καὶ ποιήσεως. Βιβλία διὰ τοὺς γονεῖς, διὰ τὰ παιδιά, διὰ τοὺς φοιτητὰς καὶ ἐπιστήμονας, διὰ κληρικοὺς καὶ θεολόγους.

Αἱ ἐκθέσεις τοῦ χριστιανικοῦ βιβλίου, ποὺ ἀναφέραμε προηγουμένως, διωργανώθησαν ὑπὸ τοῦ Συλλόγου «Ἑλληνικὸν Φῶς», τῆς Ἀδελφότητος Θεολόγων ἡ «Ζωὴ» καὶ τοῦ Κέντρου Κοινωνικῆς Προνοίας. Ἡ πρώτη ἦτο ἔκθεσις Παιδικοῦ Χριστιανικοῦ Βιβλίου. "Ενας ἀνθόκηπος ἀπὸ παιδικοὺς πνευματικοὺς θησαυρούς. Κάτι τὸ ἐξαιρετικόν. Αἱ δύο ἄλλαι ἐξέθεσαν τὰς ἐκδόσεις τῆς Ζωῆς, Ἀποστολικῆς Διακονίας, Δαμασκοῦ, Ἑνορίας, Ἰνστιτούτου Ἰατρικῆς Ψυχολογίας καὶ Ψυχικῆς Ὑγιεινῆς, Παπαδημητρίου, Ἀκτίνων, Ὀρθοδόξων χριστιανικῶν Ἑνώσεων, Εὐσεβείας καὶ ἄλλων.

Τὰς ἐκθέσεις αὐτὰς ἐπεσκέφθησαν χιλιάδες κόσμου. Ἀνώτατοι πολιτικοὶ ἄρχοντες, κρατικοὶ ὑπάλληλοι, καθηγηταὶ πανεπιστημίων καὶ πλήθη λαοῦ ἐξ ὅλων τῶν κοινωνικῶν στρωμάτων. Μεταξὺ αὐτῶν ἦσαν πάρα πολλοὶ νέοι. Περισσότεροι τῶν 50,000. Τὴν πρώτη θέσι κατεῖχε ἡ Ἁγία Γραφή. Ἔπειτα τὰ ἑρμηνευτικὰ βιβλία. Εἰς ἕνα ἄλλο τμῆμα ἦσαν τὰ βιβλία «Χριστιανικῆς Μορφώσεως». Ἀλλοῦ τὰ παιδικά. Ἐπίσης ἕνας μεγάλος ἀριθμὸς χριστιανικῶν περιοδικῶν. "Ολα σὲ ἐβεβαίωναν γιὰ μιὰ πραγματικὰ πλούσια παραγωγὴ καὶ σὲ ἐγέμιζαν μὲ ὑπερηφάνεια.

Θὰ κλείσω τὸ σημείωμα αὐτὸ μὲ μερικοὺς ἀριθμοὺς γιὰ τὸ Χριστιανικὸ Ἑλληνικὸ περιοδικό. Τὸ ἑβδομαδιαῖο φύλλο τῆς Ἀδελφότητος Θεολόγων «Ἡ Ζωὴ» κυκλοφορεῖ εἰς 170,000 ἀντίτυπα. Τὸ οἰκογενειακὸ περιοδικὸ «Τὸ Χαρούμενο Σπίτι» εἰς 30,000. Τὸ παιδικὸ περιοδικὸν «Ἡ Ζωὴ τοῦ Παιδιοῦ» διαβάζεται ἀπὸ 130,000 παιδιά. «Τὸ Χαρούμενο Παιδὶ» ἀπὸ 30,000.

"Ολα αὐτὰ μᾶς βεβαιώνουν, ὅτι ζέφυρος πνευματικῆς ἀναγεννήσεως πνέει ἀπὸ τὸ ἕνα ἄκρον ὡς τὸ ἄλλο τῆς Ἑλληνικῆς Πατρίδος.

"Ενα τμῆμα τῆς ἐκθέσεως τοῦ Χριστιανικοῦ Βιβλίου εἰς τὴν Ἑλλάδα.

Rev. DEAN TIMOTHY ANDREWS, Editor
Librarian, Greek Theological Institute
Brookline, Mass.

SCHISM IN THE EARLY CHURCH. By S. L. Greenslade. Harper & Brothers, London, 1952. Pp. 247.

Regardless of any particular dogmatical affiliation, the Scholar of Church History would profit a great deal from the study of Mr. Greenslade's work.

The schisms in the Early Church imperiled the Church's unity and very existence. This explains the confusion in the Early Church between the terms "heresy" and "schism." However, it is true — and Greenslade accepts it — that any schism was regarded in the Early Church as a grave sin insulting the unity of the Church. Many times though, because of love and charity, the Church could show a special consideration for the schismatics and urge their return to the fold.

Greenslade's research for the causes of the schisms is very enlightening. It is true that personal ambitions, nationalistic, economical and social conditions, rivalry of Sees, liturgical disputes and problems of discipline had caused schisms, or at least influenced the rise and development of schisms. The author examines also the Church's response to schisms. The Church worked hard to heal them because she realized completely that a schism was an offence against both love and truth, against the Body of Christ Itself. Mr. Greenslade examines also the consequences of schism, which he finds, in their greater part, bad. Nevertheless, he accepts that some good results came out of the schisms; for example, the preservation of freedom and conscience and the maintenance of the truth itself. An Orthodox historian would not agree with this point, since he believes that truth and freedom are preserved only in the One Orthodox Catholic Church. At the same time, the author fails to realize that at least the only good results of the schisms were the efforts of the Churchmen to be more careful in defending the position of the Church. One may note that Mr. Greenslade holds in general the well known Anglican position of the Divided Church, though he accepts that the Early Church was not divided as much as it is today. The teachings of Cyprian and Augustine on Church and Sacraments are especially complicated for him.

We think that a proper study of the Orthodox position would be reassuring for Mr. Greenslade. The firmness of the Orthodox ecclesiology could resolve his question concerning the unity of the Church. Concluding, we point out that Mr. Greenslade's historical approach to the subject is rewarding. He uses the original sources with deep knowledge and freedom. He knows how to penetrate into the historical events and how to evaluate them. The Orthodox Scholar finds here another aspect of the subject well-studied and well-written.

GEORGE S. BEBIS

Ἀπὸ τὴν τέλεσιν τοῦ Ἁγιασμοῦ κατὰ τὴν ἔναρξιν της δευτέρας ἐκθεσεως τοῦ Χριστιανικοῦ Βιβλίου (Δεκέμβριος 1954 — Ἰανουάριος 1955).

THE CANDLELIGHT KINGDOM. By Ruth Korper. MacMillan Co., New York, N. Y., 1955. Pp. 83.

It seems that Divine Providence never permits adversities to befall the Church without some beneficial results. The Communist persecution of the Orthodox Church by Russia in forcing thousands of Russians to seek refuge in western Europe has created a significant Orthodox witness there. Among the countless Westerners who have acquired an intimate acquaintance with Orthodoxy as a consequence of its unprecedented appearance in the Western nations is Mrs. Ruth Korper. In her book she expresses the typical impression which the Orthodox Church makes on many Protestants: "Orthodoxy is entirely distinct from Roman Catholicism and Protestantism." The uniqueness of the Orthodox Church is duly appreciated by the writer. Her grasp of the essence of Orthodox Christianity is amazing. The interpretation she offers of the life and worship of the Orthodox Church reveals a soul initiated into depths of Orthodox spirituality. Her treatment of the doctrines and practices, though brief, present a fresh and interesting approach. Here we have a further evidence that Orthodoxy instinctively appeals to the Western Christian who seeks a Christianity free from the excesses of both Protestantism and Papism. Mrs. Korper can be counted among the many in the West who have discovered the "singular beauty of Eastern Orthodox teaching." Her work should be regarded as a valuable addition to the several books that have already been written on Orthodoxy by non-Orthodox within the past few decades.

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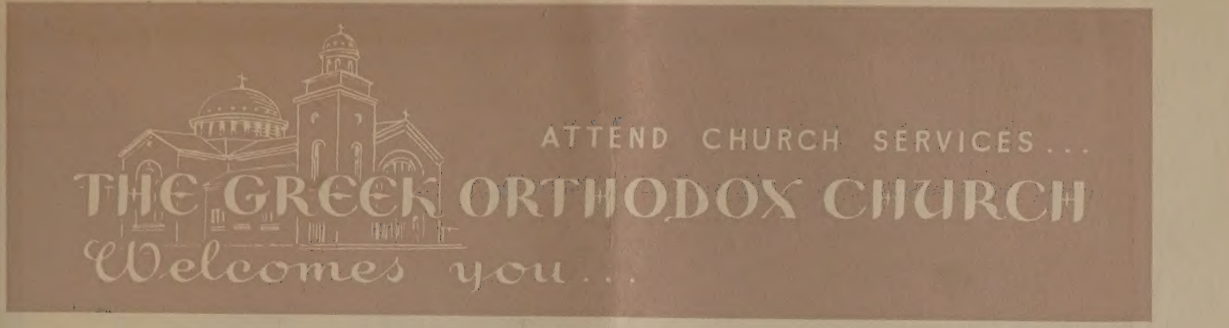

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